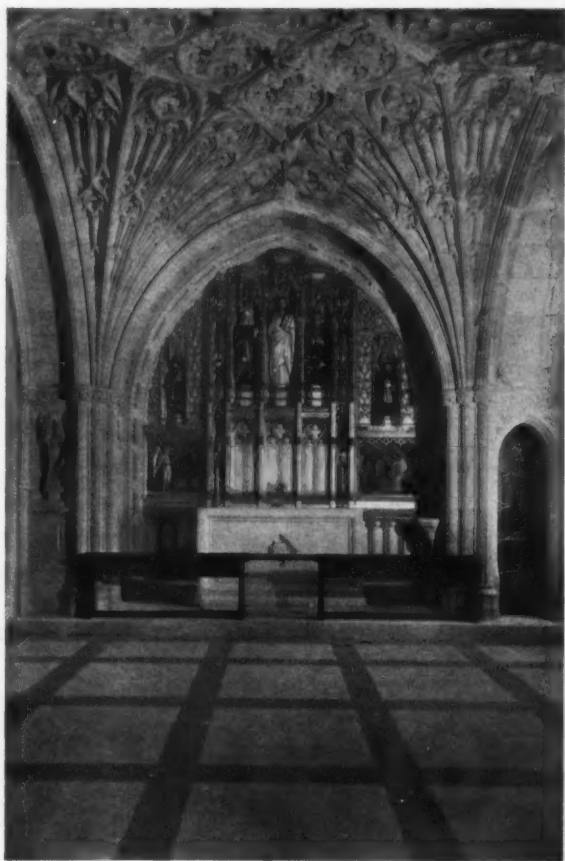


The Cathedral Age



EASTER
~ 1935 ~



ALTAR AND REREDOS IN CHILDREN'S CHAPEL OF
WASHINGTON CATHEDRAL



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An Eastertide Opportunity

My dear Friends:

WE are celebrating a double anniversary on Mount Saint Alban this spring. A quarter century has turned since the first religious service was held on the Cathedral fabric in 1910 and THE CATHEDRAL AGE is ten years old.

LOOKING back over recent decades, one is impressed with the remarkable growth in national organizations that depend for their usefulness on annual membership offerings. The American Red Cross and the National Geographic Society number their members in seven figures. Thousands of friends and co-workers come to mind when we mention the Boy Scouts of America, Girl Scouts, American Nature Association, National Education Association, American Medical Association, Daughters of the American Revolution, American Historical Association, American Federation of Arts, the 4-H Clubs of the U. S. Department of Agriculture, and other groups who often come to Washington Cathedral on pilgrimage or for a special service.

EDUKATION, Science, History, Patriotic Remembrance, Nature, and Recreation—all these have found increasing strength and inspiration through such national fellowships.

THE NATIONAL CATHEDRAL ASSOCIATION is endeavoring to unite, similarly, the interests of those who believe in Washington Cathedral as a Witness for Christ in the Nation's Capital.

THE CATHEDRAL AGE is the official publication of the Association, mailed quarterly to all its members.

FOUNDED in the early days of the Cathedral undertaking, the NATIONAL CATHEDRAL ASSOCIATION has enabled many men, women and children throughout the Nation to build themselves, through annual offerings and other expressions of interest, into the very fabric of the edifice on Mount Saint Alban. Membership offerings right now help maintain the Cathedral's worship and work.

THE NATIONAL CATHEDRAL ASSOCIATION has more than 5,000 members and numerous committees in cities and towns throughout the country.

OUR aim is to increase the membership to 100,000 within the next five years. Once this objective is attained the completion and maintenance of Washington Cathedral seem assured.

Will you help?

MAY we suggest that you read this anniversary issue of THE CATHEDRAL AGE with special care—noting particularly the messages of felicitation on Pages 29 to 52.

IF you are NOT already an annual member of the NATIONAL CATHEDRAL ASSOCIATION, please turn to the last page and fill in the form.

IF you are already a member will you please give this message TO A FRIEND who may not know about THE CATHEDRAL AGE?

OR a special anniversary offering, in addition to your annual membership, will be of much help in meeting maintenance emergencies caused by present world-wide conditions.

ALL the information necessary for taking advantage of a Cathedral Eastertide opportunity will be found on the last page of this magazine and other suggestions as well.

WITH grateful appreciation of all that the friends of Washington Cathedral have done to make possible the celebrating of two anniversaries this year, I am,

Faithfully yours,

EDWIN N. LEWIS,

Secretary of the National Cathedral Association
and Editor of THE CATHEDRAL AGE.

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TEN years ago, the first issue of The Cathedral Age appeared to take its rightful place among sacerdotal publications.

In 1925, the firm of Joseph Gawler's Sons completed its seventy-fifth year of service to the Washington public.

It is our privilege to extend to the editor and directors of The Cathedral Age our heartiest congratulations on the achievements of the past decade.

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The Cathedral Age

VOLUME X

Easter, 1935

NUMBER 1

Tenth Anniversary Issue

EDWIN NEWELL LEWIS, Editor

ELISABETH ELLICOTT POE, Associate Editor

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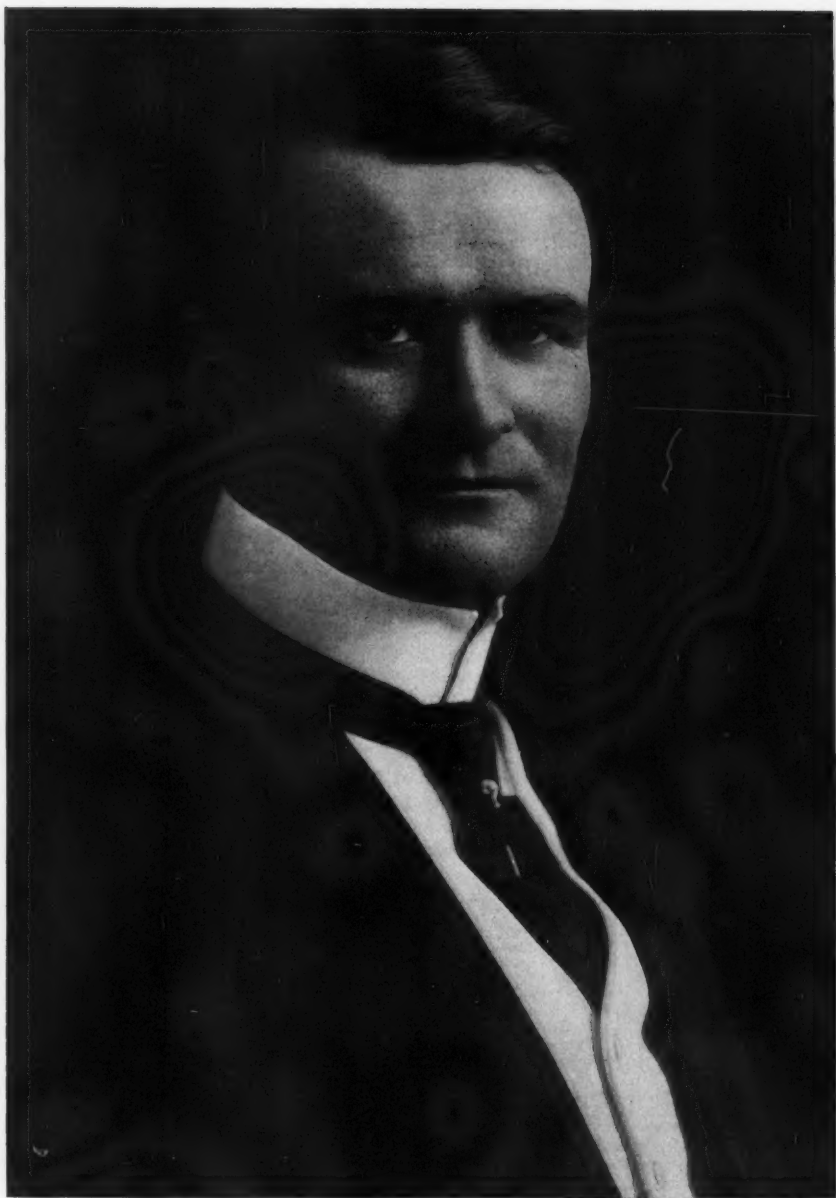
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EDGAR PRIEST

*"So may I join the 'Choir Invisible'
Whose music is the gladness of the world,"*

GEORGE ELIOT.

SS1143

In Memoriam

A GREAT CHOIRMASTER

THE death of Mr. Edgar Priest takes from our Cathedral staff one of its ablest and most efficient members. As our first organist and choirmaster he made a contribution of lasting value. He served under three bishops, namely, Bishops Satterlee, Harding, and myself. During this entire period he was closely associated with Dean Bratenahl and more particularly with the Cathedral Precentor, Canon DeVries.

His work brought him into the closest intimacy with the choir boys of Saint Albans, our National Cathedral School. He not only trained their voices, and he had rare skill not excelled by any choirmaster in America, but he also trained and shaped their characters. His daily rehearsals were opened with a brief prayer and closed with the Gloria. His affection for his boys knew no bounds. He loved them with the love of a father, and they reciprocated his affection, many of them calling him affectionately "Daddy Priest." The men soloists in the present choir were with him as lads. Only recently, on his fifty-seventh birthday, more than a hundred of these grown men joined with the boys of today in paying loving tribute, not only to his skill as a musician, but to his nobility of character.

He was on his bench at the organ console leading the choir in a sacred cantata but six days before his death. It is a touching coincidence that the last hymn he ever played as the choir moved down the aisle on his last Sunday, contained the words:

*"Soon for me, the light of day
Shall forever pass away."*

By his own planning weeks before, the choir sang his favorite hymn on the Sunday following his death, beginning with the majestic words:

*"In the Cross of Christ I Glory,
Towering o'er the wrecks of time."*

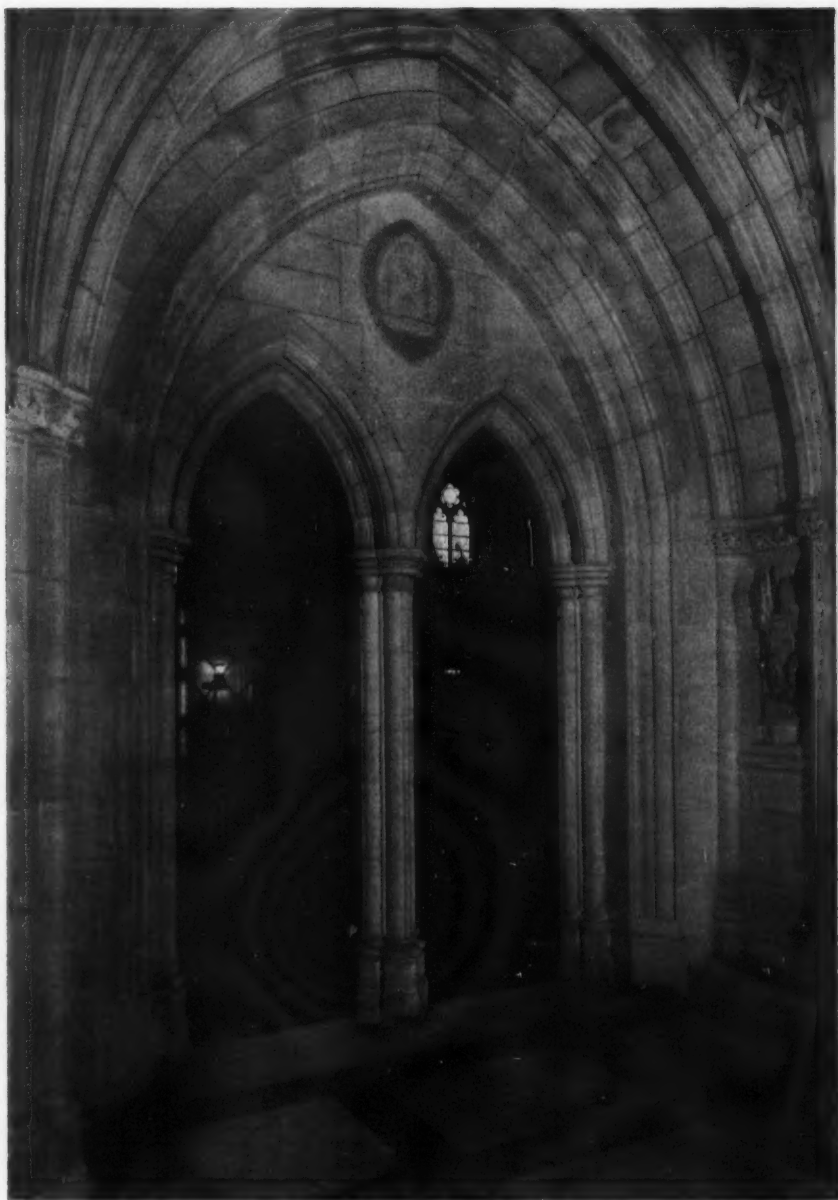
Mr. Priest's early training under English organists and choirmasters was of the best, but apart from his splendid skill, his reverence for his profession gave him a distinction quite equal to the reverence of those who administer the sacred offices of the Cathedral. In my long observation and intimate contact with men of his profession, I have rarely, if ever, known one who more highly exalted the things of Christian character.

It was most fitting that he, the first organist and choirmaster of the Cathedral, should find sepulture within its sacred walls.* His memory will long be cherished by the Bishop, clergy, choir and congregation of Washington Cathedral.

JAMES E. FREEMAN,
Bishop of Washington.

April 2, 1935.

*Mr. Priest died in Sibley Hospital, Washington, on Saturday night, March 30th, and the order for burial of the dead was read in the Great Choir of the Cathedral on the following Tuesday. A biographical sketch and more complete account of his notable service to the Cathedral will appear in the next issue of THE CATHEDRAL AGE.—EDITOR'S NOTE.



THE ARCHITECTS HAVE USED A LATE TYPE OF 14TH CENTURY GOTHIC

Thus the Children's Chapel presents a pleasing contrast to the massiveness of the Great Choir and South Transept Aisle into which it opens. The double arched doorway shown in this picture leads into the Chapel of St. John in the South Choir Aisle.

The Cathedral Age

Easter, 1935



A Cathedral Chapel for the Children

By Agnes Peter

ALL Cathedrals have chapels, places for private worship, built within the larger walls as memorials. The chantry chapels (the name derived from the French verb *chanter*, to sing) were endowed to make possible regular services held within them, services originally intoned by the priest.

In England, during the World War designated places in churches and Cathedrals became associated with private devotion and prayer for those in active service. To them unaccompanied children found their way, often clutching in their little hot hands a flower or two, which they would leave before the altar and slip out after their prayers, as quietly as they had come in.

After the Armistice the Dean of the Cathedral at Chester did a wonderful thing by devoting first at his church of Hawarden and later in his Cathedral church special places to the sole use of children. He provided a table, some chairs, a prayer-desk, pictures and books suitable to the place and the child's understanding,

and for the care of which the children themselves were held responsible.

From that beginning, the idea spread throughout the British Empire. In churches and Cathedrals, corners or chapels were set aside for children. Strange as it may seem, never in any Cathedral had there been built for children a chapel, doubly remarkable when one remembers the divine statements made by Our Lord regarding children.

In the Gospel of St. Mark it is written, "They brought young children to Him, that He should teach them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."^{*}

And He took them up in His arms, put His hands upon them and blessed them, and said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

It remained for the Cathedral at Washington in the twentieth century actually to build as a part of itself a Children's Chapel, the first of its

^{*}Gospel according to St. Mark 10: 13-16 inclusive.

kind in any land. It was built in remembrance of a little boy whose short life on earth numbered but six years, yet whose influence is destined to be incalculable in the hearts of children for centuries to come. Carved in its west wall is the dedicatory inscription, "To the glory of God and in loving memory of Roland Leslie Taylor, 1905-1911, Of such is the kingdom of heaven."

This Children's Chapel has a place of exceptional dignity and honor, situated in the salient which marks the intersection of the Choir and South Transept, directly east of the South Portal. Here it forms a distinct unit. By using a late type of Fourteenth-century Gothic it presents a pleasing contrast to the massiveness and restraint of the Choir and Transept aisles into which it opens.

The small scale of the arches, the low vaulting with its rich detail, the pavement blocks of marble narrowed in width approaching the altar, the small double-lancet deeply recessed window, with open grilles to the north and west combine to produce an illusion of unconfined spaciousness. To this window is added the charm of multi-colored light like rhythmic music of surpassing harmony.

The Chapel is designed as a Greek Cross with shallow non-symmetrical arms. The reredos of carved wood overlaid with gold with scenes and figures in color completely fills the eastern arm facing the entrance.

From the three upper niches. Our Saviour, the central figure, dominates the whole. Robed in white, the right hand raised in blessing, in the left a book, He seems to speak the words carved in black letters on the gold below. "I am come that they might have life."

To the north His Mother in a white veil and over-robe of blue admonishes, "Whatsoever He saith unto

you, do it."

Similarly placed to the south is a statue of St. John, his hands lightly clasped before him, young of face, with lips relaxed as if repeating the words beneath, "Little children love one another."

Under these three figures an unadorned gold traceried panel serves as a pleasing background for the altar ornaments.

Four angel figures delicately carved, their neutral toned draperies softly blending, frame this central section. These make a graceful interlude with their censers, stringed instruments, and books of psalmody, to the slightly recessed portions of the reredos.

St. Peter in a canopied niche, holding the two traditional keys and robed in harmonious shades of brown, is shown at the top to the north and beneath are his words, "Grow in grace."

The Youthful Christ among the doctors is shown in a carved panel below. His figure in a white tunic is thrown into relief by the background and brighter colors of the other robes. The inscription reads, "I must be about my Father's business." His reply to His mother's question as to why he had not accompanied them on their homeward journey from Jerusalem.

St. Paul holding a sword and scroll is represented at the top, to the south. His robe of soft blue and dull gold is pleasing and the lettering of his counsel, "Children obey your parents in all things," is ornamental.

Below the figure of St. Paul in a carved panel is portrayed Our Lord seated, with a boy at His knee, in the midst of His disciples.* His words below embody the spirit of this Chapel, "Suffer little children to come unto me."

In front of the reredos, one step above the pavement level, is the altar of buff limestone unadorned save for the "IHS" in the center front. The credence, or table of oblation, is

*This panel, reproduced in full colors, will be included in the Washington Cathedral Christmas cards for 1935—a card suitable especially for children—Editor's Note.



THE REREDOS IS CARVED FROM WOOD AND OVERLAID WITH GOLD

Our Saviour, the central figure, dominates the whole and seems to speak the words carved below, "I am come that they might have life."

to the south, and on it the Holy Gifts are prepared for consecration. The altar rail of delicately carved wood to harmonize with its surround-

ings, is not yet in place. A small oak door with ornamental iron work and ring handle leads to a stone spiral stairway from which one may reach

the underground passage entering the South Choir crypt and the roof of the Chapel.

In the east wall to the north of the altar is a statue of St. Michael slaying the dragon, symbol of all evil; "for Michael and his angels fought against the dragon and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." St. Michael, according to tradition, is the Prince of Guardian Angels and according to the Psalmist, God "shall give his angels charge over thee, and keep thee in all thy ways."^{*}

A clustered shaft in the south transeptal arm of the Chapel supports the typanum on which is carved a font and the Holy Spirit above in the form of a dove. Symbolically it represents Baptism, the first great Sacrament of the Church. Beneath are these words, "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

A small traceried window is deeply recessed. The broad window-seat low enough for a child, upon which from time to time may be placed suitable books and pictures for his instruction, and the organ, not yet in place, together will fill the south arm of the Chapel. The stained-glass for the window has not been designed, but it is planned to portray four scenes having for their central figures, the child Samuel, the boy David, the young Timothy, and the lad with the loaves and fishes.

The double-arched opening into the South Choir Aisle (St. John's Chapel), is divided by a slender clustered shaft supporting the tympanum. Carved upon it is a chalice and paten, symbols of the Lord's Supper, the second great Sacrament of the Church. Beneath are the words of Our Lord, "Do this in remembrance of me." The two altar lights at

either side of the chalice and paten balance the composition.

The iron grilles in the openings of the arches enclose without concealing the Chapel from the South Choir Aisle. Their overall pattern of interlocked squares has a leaf ornament at the intersections and like the cresting with its detail of beast and bird is forged with great delicacy. To the west a wrought-iron grille with gates attached serves as entrance to the Chapel from the South Transept. An intricate quatrefoil pattern with countless heads taken from the animal world, the cresting composed of foliage and birds, forms its interesting design, particularly pleasing to children.

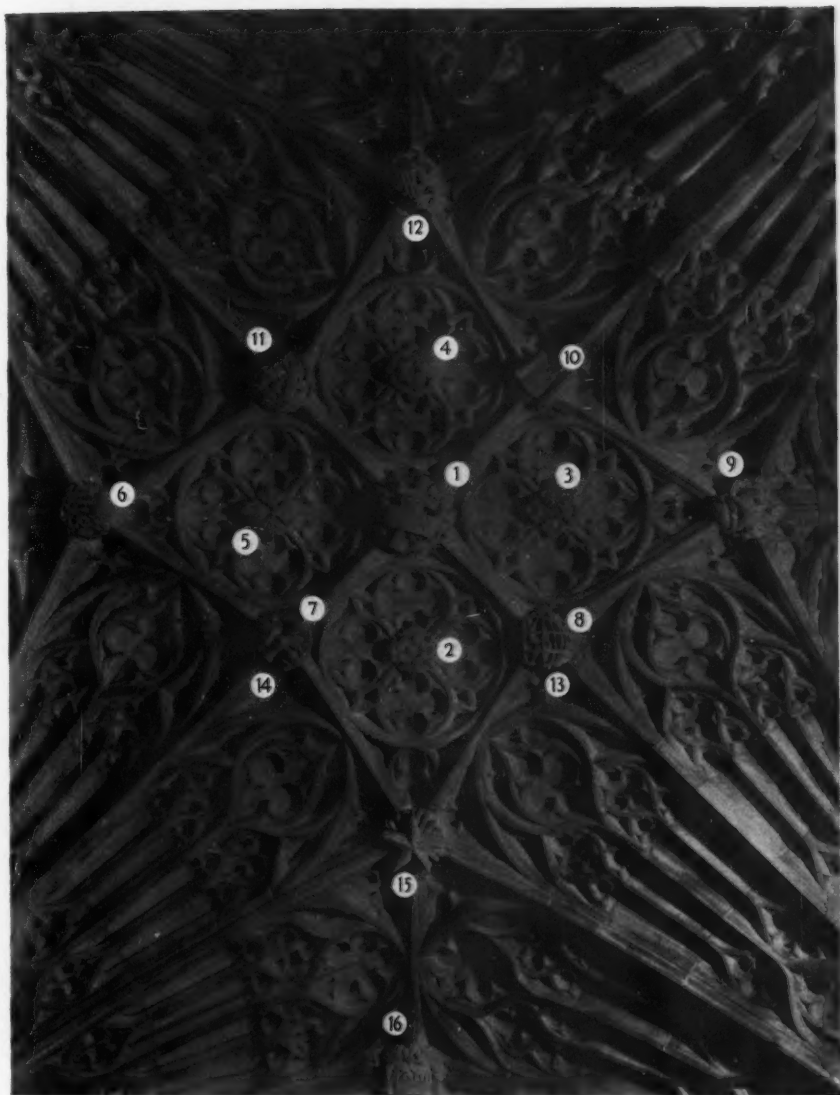
The drop handle, designed obviously by one with the imagination of a child, represents a bird hanging head downward. The pierced lettering in the cresting bar reads, "Suffer little children to come unto me," and one is tempted to finish the quotation, "and forbid them not," as the gates will always stand invitingly open.

The fan-vaulting is reminiscent of an English chantry chapel and is sufficiently low for the symbolism and richness of design to be readily enjoyed. The key-stones or bosses structurally necessary at the intersection of the ribs, have been carved to present the inner meaning of events connected with the birth and childhood of Our Lord. The cross and crown of the central boss is significant of the transcendent victory through obedience to His Father's will.

Beginning with the easternmost of the twelve surrounding bosses, the star symbolizes the Nativity. The "IHS" refers to the giving of a name, for they are the first three letters of the Greek form of the Word Jesus, and as children today are given a name in the rite of Christian Baptism, so when He was eight days old, according to the custom of the Jews, Our Lord was called "Jesus."

The two young pigeons or turtle

^{*}See Psalm 91: 11.



THE FAN-VAULTING IS REMINISCENT OF AN ENGLISH CHANTRY CHAPEL

Sufficiently low for the symbolism and richness of design to be readily enjoyed, the ceiling can be envisioned by holding this photograph directly overhead and identifying the bosses through the key numbers: (1) Cross and Crown, (2) Rose, (3) Grapes, (4) Lily, (5) Sheaf of Wheat, (6) "IHS," (7) Gold, Frankincense and Myrrh, (8) Two Turtle Doves in a Cage, (9) the Lamb of God, (10) the Open Scroll, (11) the Carpenter's Tools, (12) Little Praying Hands, (15) Star Symbolizing the Nativity, and (16) Love—One of Nature's Rules; numbers 13 and 14 call attention to the exquisite Fan-Vaulting, reminding one of the Cloisters at Gloucester Cathedral in England.

doves in a cage, bring to mind the presentation in the temple at Jerusalem of the Holy Child to the Lord, at which time in accordance with the Law of Moses an offering was made, the rich giving a lamb and the poor, two young pigeons. The parents of Our Saviour gave both, for the Child Jesus was the Lamb of God and the pigeons were offered for Him. This too has its counterpart in the Christian Baptism, for after the name has been given the priest receives the child "into the congregation of Christ's flock."

The gold, frankincense, and myrrh represent the gifts of the three Wise Men, laid at the feet of the Child Jesus, when they came to worship Him.

The Carpenter's tools indicate that the Jews deemed the learning of a trade, which did not lead to luxury or a lack of personal observance of the Law, a religious duty. They asked later, "Is not this the carpenter, the son of Mary?" not in contempt of His trade, but in amazement at His wisdom and the mighty works He had wrought.

The open scroll represents the Law and the Prophets, which the child began to learn by heart at the age of six years, beginning with the *shema*, the confession of faith, later called by Our Lord "the first great commandment." Its name came from "*shema*" the first word, "Hear, O Israel: the Lord our God is one Lord."

On another boss are carved little praying hands. They are working and waiting hands, to give and to receive, for our Father in heaven knows the needs of His children, and Jesus, His Son, prayed in this manner, "Abba, Father, all things are possible unto thee; nevertheless not what I will but what thou wilt."

The bread and the cup are symbols of the unleavened bread and the consecrated wine of the Passover Supper, the yearly remembrance by the Jews

of their freedom from death when the angel of the Lord passed over Egypt.***

From babyhood to His thirtieth year nothing is recorded of the life of Our Saviour save the little which is told of the twelve year old Boy, whose childhood was spent in Galilee from the hills of which He could see from one end to the other so small it was in area. We know that Jesus went down with His parents to Nazareth "and was subject unto them: and increased in wisdom and stature, and in favour with God and man."

His life was lived out of doors. Nature taught Him as all good mothers do, by example. She knows when to wake up her little ones, to give them proper food that they may grow strong and straight, and clothe them according to their need. From her, children learn that each has something unique to give for the happiness of all. She shows them the nobility of work the reward of which are blossoms and fruit to gladden the Giver of Life, whom we call God.

Four of Nature's rules have been carved on the bosses where the vaulting joins the walls of the Children's Chapel at the north, south, east, and west. Each begins with the letter "L" and all are words of one syllable, Love, Light, Law and Life. Our Saviour through obedience to them became their fulfilment, was even called by their names, and God the Father said of Him, "This is my beloved Son in whom I am well pleased."

The four small bosses about the central boss have not been forgotten. On them are carved a lily, a rose, grapes, and a sheaf of wheat. Through them may be interpreted the four great objects of the Church for which Our Lord left every little boy and girl responsible until His coming again. Those objects are worship, evangelization, Christian education, and almsgiving. The lily, emblem of the Resurrection, stands for life through faith and worship, for Christ said, "He that

believeth in me though he were dead, yet shall he live and never die."

Churches followed the preaching of the Word, and wherever there are churches one finds carved the stiff little Gothic rose, for when the Gospel message takes root the "desert blossoms like the rose."

Grapes were used continually by Our Lord for illustrations in education. He taught that only good trees bear good fruits and by their fruits you may know them, for grapes are never found on thorns nor figs on thistles. So it is with people. Not those who say "Lord, Lord, shall enter into the kingdom of God, but those who do the will of the Father." He learned as a Child in the Book of the Law that not great gifts were desired of God, but of the first fruits of whatever one had, if only a sheaf of wheat to take it to the priest to be laid before the Lord, and that is Charity.

Now children are conservative. They quickly rebuke the variation of even a word in the stories beloved by them. Nothing in this Children's Chapel will be changed. Years may pass, but whenever they return they will find it as they remembered it. They understand

the value of stability in a changing world. The Cathedral will mean that to them.

They have a naturally deep religious instinct. A belief destroyed is a real tragedy to them. Behind the symbolism and beauty here are vital truths Christ left for them to learn. He desired people to think and the Church has followed His example. New interpretations may be accepted, theories will pass, but the understanding of truth will grow with the growth of the child, and with man from age to age.

To the thousands of older people this Chapel for Children will carry a message of great power, for none may come to Washington Cathedral without weighing anew Our Lord's words, "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

Furthermore He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, and whosoever shall humble himself as a little child is greatest in the kingdom of God, and whoso shall receive one such little child in my name receiveth me."

The Cathedral of the Highlands*

By Mrs. J. Sandford Ross

EIGHTEEN years ago the foundation stone of the Cathedral of the Highlands was laid in Nairobi, the capital town of that part of East Africa known as Kenya Colony. The few English residents of that time who, with great devotion and self-sacrifice, collected the funds to build the first portion of this Cathedral had the idea of a parish

church that should be in keeping with the ever increasing population, and grow up with the growing importance of the town and its spiritual needs. It was not until 1924, seven years after the first stone was laid, that the Synod decided that All Saints Church should be the Cathedral of the Highlands. The ancient coast town of Mombasa already possessed a Cathedral, but Nairobi was rapidly becoming, as it is now, the center of European settlement, with its large banks, commercial houses and hotels, and its ever increasing number of schools. It is also the seat of Government.

*The manuscript and photographs for this article traveled from Kenya Colony in East Africa to London by air mail, thence to Washington by steamer, completing the journey in twenty-one days. THE CATHEDRAL AGE is indebted to Canon Wingfield-Digby and the author, who is associated with the Treasury in Nairobi, for their co-operation.—Editor's Note.



Photographs for this article by Blinks, Nairobi

THE COMPLETED NAVE AWAITS ADDITIONS ON THE TRANSEPTS FORMING TWIN TOWERS
Until this work is completed, the bells must perforce lie unused.

For five years a part of the west end of All Saints Church stood alone, very obviously only a beginning, but used all the time for services, while slowly a small fund was being collected to enable another bit to be added. Two years before the Synod's decision, a portion of the North Transept was built in order to house and hang a peal of bells given as a memorial. This Transept built to about half its finished height, and with only three walls, stood for eight years unattached to the main building, ringing out its call to prayer Sunday by Sunday and Holy Day by Holy Day and waiting for the time when it should be joined with, and form a part of, the main edifice. One corner of this Transept joined the Nave in 1930, but for another four years it remained open to the weather, the bells themselves being protected by a temporary roof of corrugated iron. Visitors to Nairobi used to ask what was that curious empty shell-like erection that appeared to belong to the Church and yet was not a part of it?

In 1934 with the collected funds augmented by aid from a "Pageant of East Africa" and a "Hampstead Heath" Fete, the North and South Transepts were completed sufficiently to be brought into use as part of the Cathedral. Today the altar stands against a temporary screen which fills the great archway leading into what will eventually be the Choir, while temporary stone-work fills the smaller archways leading respectively to what will one day be the Lady Chapel and Choir ambulatory.

The Transepts themselves are to form twin towers, but have still twenty-three feet of stone-work to be built at the top; that portion to be added on the north side will contain the belfry and ringing chamber. Until funds permit of this addition, the bells must perforce lie unused since their old quarters being now *inside* instead of outside the Cathedral, it was found impossible to ring them without the risk of deafening or damaging the ear-drums of anyone who was in the building.

For many residents of Nairobi it will be a day of rejoicing when the call to prayer is borne on the breeze once more and the thousand memories evoked by the echoes of those distant bells fill the listener's mind again. Furthermore Kenya brides, in common with their sisters all over the world, like to hear the wedding bells pealing as they leave the church after the solemnization of matrimony, and 1935 seems hardly to have properly begun without the accustomed greeting from the belfry.

The Cathedral building is of a light grey stone quarried locally, and with a faintly bluish tinge that makes it seem cool on a hot day without being austere cold. The roof is of tiles that become weathered to a soft pinkish red that looks well with the grey walls and surrounding country, and when finished the whole effect from without should be one of quiet dignity and stability. The interior is also of the grey stone smooth faced, walls and pillars and floor being of the same, while the ceiling of the Nave and Transepts is of darkish wood. The inside furnishings are still, many of them, of a temporary nature, and it is hoped they will some day be replaced with more suitable articles. One or two things, presented as memorials, are treasured by the

Cathedral, such as the font which is of marble, and the altar of a beautiful native olive wood. Other furnishings such as the pulpit and choir-stalls could well be replaced some day by those more befitting the dignity of the Highlands Cathedral.

Perhaps it is too much to hope that the building may be completed by the present generation who have already done such good work in bringing the structure up to its present state, and who have in eighteen years worked so hard to accomplish the Cathedral purpose. The Christian population is small compared to other countries, the white settlement grows slowly; while funds are low in a country where locusts, drought, and famine have always to be considered as perhaps not far away, and spare cash, if there is any, must be put aside for such contingencies.

It is quite possible that another generation may see a great expansion of the Christian population in East Africa, with Nairobi as its center. Then the completion of the Cathedral of the Highlands will be a necessity, and the funds more easily obtainable. The Cathedral must be ready to take its place as the heart of the Church of East Africa both native and European, and thus to be the central point in the spiritual life of vast country



PAGEANTRY REPEATS THE HISTORIC MEETING BETWEEN LIVINGSTON AND STANLEY
The entertainment was held in aid of the Cathedral building fund.



THE CONGREGATION FACES A TEMPORARY SCREEN IN THE CENTRAL ARCH
Beyond which the permanent Chancel of the Cathedral of the Highlands will some day be completed.

that is gradually being awakened to a knowledge of Christianity, as well as to hold together in the Christian faith those who come to make their homes here from all parts of the world.

It may be mentioned that the Cathedral of the Highlands is the center of a great effort now being made to form a united Church on the episcopal basis which it is hoped

will eventually embrace the non-Roman Churches of East Africa.

Perhaps some of those citizens of the United States of America who have enjoyed the pleasures of an East African *safari*, whether with gun or cine-camera, will remember the unfinished Cathedral in Sixth Avenue, Nairobi, and help to add another few feet to the grey stone walls, or to dedicate a window to some happy memory.

NOTE ON THE COVER

The cover on this tenth anniversary number of *THE CATHEDRAL AGE* reproduces a photograph made by the *Washington Times* of the Washington Cathedral choir boys singing in the Great Sanctuary. Behind the pulpit in the left foreground the reader catches a glimpse of the reredos in St. Mary's Chapel with its guardian angels on the wall above. The first of the state flags on display from the Triforium Gallery are seen at the top of the picture. The American flag back of the stalls is attached to the organ console, where Edgar Priest, the Cathedral's first and only choirmaster, directed musical offerings from the day the Great Choir was opened on the Feast of the Ascension, 1932, until his death on March 30th.

Grateful acknowledgment is made to Mr. Leo A. Pollock, of the *Washington Times*, for the cover photograph and an enlarged print presented for the choirmaster's room in the East Cloister.

A New "Cathedral Age"*

By Dr. John Huston Finley

IN a recent life of Saint Augustine, conditions in Rome are depicted in the fourth century when there was unemployment—"less and less work and money." But as the conditions grew worse, it was at the altar that the common man found what was wholly wanting in the secular world: "a sense of the uniqueness and preciousness of his individuality."

It is still before the altar that the preciousness of individuality is recognized and given its power in society. If the altars in what they symbolize were to disappear from our civilization, what we call civilization would itself disappear in the degradation of the individual.

This Cathedral must seem to many a long time in the building, but when one is assured by engineers that it should show little deterioration in a hundred centuries, a few years seem but as a day. It is a new "Cathedral Age" in which we are living, and those built or in the building will continue for other ages to testify of that faith which is "the giving substance to things hoped for, the proving of things not seen."

Just as this great city of ours has had built into it something of all the cities that have been since a son of Adam went out into the Land of Nod and built a city, which he named Enoch after his own son, so this Cathedral on Morningside Heights will have memories of all the altars that have been since Cain and Abel built their primitive competing altars somewhere not far from the Gates of Paradise. At any rate this particular Cathedral, bearing the name of Saint

John the Divine, will have memories that go as far back as the seven churches which "are in Asia"—the churches to which this same John the Divine in the isle of Patmos was directed to send the messages that are still to be read in the Book of the Revelation: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.

When crossing Asia Minor early in 1919, as the first American to traverse that country from Euphrates to Constantinople, at the close of the World War, I could see in the distance the clouds that seemed to me to hover still as angels over the sites of those ancient churches, to whose angels those messages in the Apocalypse were written. But even these churches had memories of the temple in Jerusalem with the golden candlesticks, to which the churches themselves were likened, memories of the wanderings in the wilderness, of the tables of stone, of the Psalms of David, of the Prophecies and of the Book of Wisdom. So the Cathedral of Saint John the Divine is an old world Cathedral in the sense that it has memories that go back even beyond Europe across Anatolia and into the little land which is the cradle of three of the great world religions.

There are other memories of that Land; of the Church of the Nativity in Bethlehem, of the Church of the Annunciation in Nazareth, of the Church of the Holy Sepulchre in Jerusalem. But it is not alone the Land of the Prophets and of the Great Teacher which is represented here in this place of worship in the New World. From that miniature land (so small that I have walked across it in one day) the seed of chapels, churches, Cathedrals, has been carried as by the wind till the civil world in the white fruitage

*This address was delivered by the Associate Editor of the *New York Times* in the Cathedral of St. John the Divine on February 10th at a special service held to organize the "Friends of the Cathedral of St. John the Divine." Members will make annual contributions for the maintenance of worship in the newly completed Nave of that great edifice. President Roosevelt is a trustee of New York Cathedral.—Editor's Note.

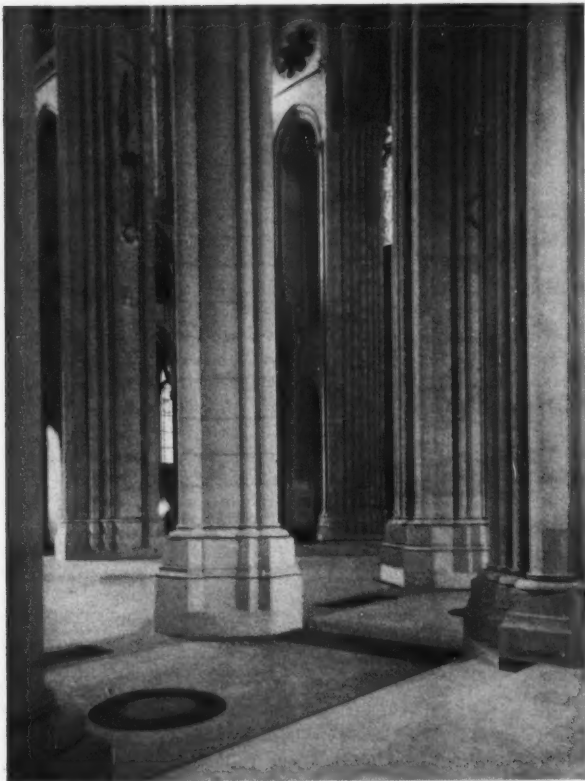
of architecture has been likened to a white robe. These structures have gathered into them the widest diversities of creed, the richest art, the noblest ideals of life.

I have myself seen many of them, beginning (like the Apostles) at Jerusalem. I have seen the Cathedral of Saint Gregory at Echmiadzin, the seat of the primate of the Armenian Church, where the holy oil has for centuries been prepared for the churches of that faith. I have discarded my shoes and discarded my differences of faith in entering the Temple of the Rock in Jerusalem. I have stood in Saint Peter's with an awe which has allowed me to under-

stand the reverential feelings of the Puritan Hilda, as described by Hawthorne. I have stood for hours with the Russians at service in Moscow, thronged despite the attitude of the Soviet Government.

I climbed the towers of Rheims, the incomparable crown of a crowning civilization before the War, and since have seen its broken wall (which we are all proud that an American, and a Baptist, has repaired). I've lived beneath the bells of Notre Dame and often responded to their call to worship. I've not only made the pilgrimage to Canterbury with Chaucer but I've gone on my own feet and have been with the Archbishop at his

family prayers. I've gone to Chartres with Henry Adams and without him and to Mount Saint Michel, the sanctuary of one who loved a height. I've climbed the hill (where the Cathedral of Laon stands) to find the birthplace of Pere Marquette, the Cathedral from whose towers the images peer forth of the oxen that carried the stone to build it. I've knelt with the beloved Archbishop of Upsala in that ancient Cathedral of the North. And not to speak of others, I once so timed my walk across Ireland that I could arrive in the city of Tuam in time for service on an Easter morning and hear the message of the Archbishop who had asked for the observance of a truce of God.



DIAGONAL VIEW OF FIVE AISLES IN THE NAVE
Most recently completed portion of the Cathedral of St. John the Divine.



Photographs copyright by Antonette B. Harvey

ROSE WINDOW, TRIFORIUM AND CLERESTORY ARE ALL SHOWN IN THIS CAMERA STUDY
The "Friends of the Cathedral of St. John the Divine" will make annual contributions for the maintenance of public worship in the Great Nave.

So I think of this Cathedral of Saint John the Divine as expressing for a New World community and democracy that longing almost too high for expression to which the Old World has given such varied and lofty definition in carved stone and flaming glass—a continuous litany, lifting the common life "into closer

communion with the whole company of heaven."

This Cathedral is the "Via Dei," the name which in the Middle Ages was given to the way that led to the Holy Land. God walks to be sure in the lowliest places, even in the darkest streets, as well as out among the trees and on the mountain. But in

the city He walks with the greatest majesty and yet comes nearest the lowliest in a place where man has made his nearest approach to the divine in the expression of his aspiration: in art, in music, in worship and in human brotherhood. A noble Cathedral is an utmost word of worship spoken in a language that does not forget. It is the answer to Lowell's doubting question about the New World child, disenchanted of respect:

Shall he not one day feel himself
the need
Of loyalty to better than himself,
That shall ennoble him with the upward look?
Shall he not catch the Voice that
wanders earth
With spiritual summons dreamed or
heard—
And waking find it vision?

To this question this Cathedral answers: Yes! But I let one of my friends, now gone from earth to join the choir celestial, Dr. Clyde Furst,* make fuller answer in his lines on:

The New Cathedral

Our citadel of learning, healing, art,

And love of country, now finds
symmetry
Through its Cathedral, — happy
augury
Of late deep surgings in the general heart.
Stable and firm as nature's counterpart,
Like faith aspiring, large as charity,
Complex as life, a sculptured history
Whence ancient truths in modern visions start.
Rare portal, shrine, and source of reverence
Where body, mind, and heart mingle and rise,
Flaming afar beyond their highest height,—
The ardent soul's enduring eloquence,
Art's noble formula for man's surmise
And intimation of the infinite.

Who would *not* be friend to such a house! Here do we hear the voice of Our Lord saying: "I have called you friends, for all things I have heard from our common Father I here have made known to you. Ye are my friends if ye do the things I command."

Trinity Cathedral Church in Pittsburgh

By the Right Reverend Alexander Mann, D.D., Bishop of Pittsburgh

THE STORY OF TRINITY PARISH

UNLIKE some American Cathedrals which have been, so to speak, superimposed upon the diocesan structure, having little or no relation to the previous life of the diocese, Trinity Cathedral Church in Pittsburgh grew naturally out of that life.

It was not the earliest church of our Communion in Western Pennsylvania.

That honor probably belongs to St. Luke's Church, Chartiers, a suburb of the present city of Pittsburgh, where, shortly after the defeat of the French by the British Army under General Forbes, General Neville, a loyal Church of England man, built a log church whose minister from time to time served the little company of English Church folk in what was then the tiny settlement around Fort Pitt. Trinity was, however, the first church to maintain a continuous existence in the village of Pittsburgh and shared in the growth of the town.

The fact that in 1787 John Penn,

*One time Secretary of Teachers' College at Columbia University, for many years Secretary of the Carnegie Foundation for Advancement of Teaching, and a rare Christian scholar.—Editor's Note.

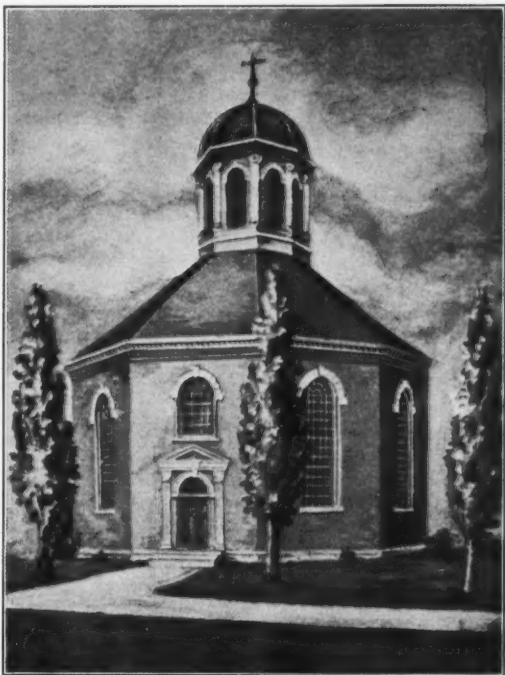
Jr., and John Penn conveyed the land between Sixth Avenue and Oliver Avenue, on which the present church stands, to John Gibson, John Ormsby, Devereux Smith and Dr. Nathaniel Bedford, "Trustees of the congregation of the Episcopalian Church, commonly called the Church of England," makes it plain that there was a group of churchmen in Pittsburgh at that time. This conveyance was dated on the same day as the deed to the Presbyterian congregation for lots on Wood Street adjoining those conveyed for the use of the Episcopalians. It is not at all likely, in my judgment, that this gift would have been made by the Penns if there had not been an Episcopal Church organization in Pittsburgh at that time. The land was given for the building of a church and also as a burial ground, but no church was built at that time and no rector was called.

It is interesting to recall that the land given to the "Episcopalian Church" had served for many years as an Indian burying ground and it had also been a burying ground for the French before the fall of Fort Duquesne. Indeed, Oliver Avenue, which bounds the grounds of the Cathedral on the south, was known in the days of the French occupation as the "Street of the Virgin" and a rough road led from Fort Duquesne to the burial ground, where among other Frenchmen, the gallant officer who defeated Braddock's army was buried. One of the most interesting graves which remains in the old church yard today is that of an Indian Chief, Red Pole by name, who died in 1797 and whose resting place is in the angle made by the tower with the south aisle of the Cathedral. The stone, with its bronze tablet, was erected by the

Secretary of War of the United States and bears the significant inscription, "Lamented by the United States," carrying us back in thought to those days of the infant Republic when the friendship of a powerful Indian chief was of real importance to the United States.

Following the deed or gift of land by the Penns and up to 1797 no rector was called to take charge of the congregation, but frequent services were held in the court house, in the market house, and in private dwellings.

Then in 1797 the Reverend John Taylor was called as rector. He was a genial Irishman, over six feet in height, and a graduate of Trinity College, Dublin. Originally a Presbyterian, he became a convert to the Episcopal Church and previous to becoming the minister of Trinity Church, Pittsburgh, he taught school in various parts of



THE FIRST CHURCH BUILDING WAS ERECTED IN 1806

western and northwestern Pennsylvania. After accepting the call, he eked out his scanty salary by teaching in the Pittsburgh Academy, the earliest institution of learning in the frontier town. The whole population of Pittsburgh at that time was about 1,500 people. The Reverend Mr. Taylor was greatly beloved by the people generally and was known affectionately as "Father Taylor." He possessed the proverbial wit of the Irishman and was deeply interested in astronomy. In fact, some of his parishioners thought that astronomy appealed more to him than theological subjects. He was known to spend whole nights studying the heavens.

In 1805 the parish was incorporated and in 1808 the first church was built, not on the ground given by the Penns, which was used as a burial place, but on a triangular piece of land bounded by Liberty Avenue, Sixth Avenue and Wood Street, and where the Monongahela Bank now stands. This church was built of brick and was octagonal in shape as will be seen from the accompanying illustration. It contained forty-two pews besides a gallery.

Father Taylor continued as rector until 1818 when he resigned on account of advancing age having served the Church in Pittsburgh more than twenty years. He lived, however, until 1838, but not in Pittsburgh.

Following his resignation there was an interregnum of a year or two and then in 1821 the Reverend William Thompson was elected rector, but served less than two years. It was during his rectorship, however, that the project of building a new church on the ground given by the Penns was considered and application was made to the legislature to sell the old round building.

After Mr. Thompson's ministry there was a period during which the parish was without a rector. At this time Mr. John Henry Hopkins, a young lawyer in the community, a communicant of Trinity and a member of the vestry,

volunteered to act as lay reader until a rector should be called and obtained his license from Bishop White. Mr. Hopkins was a most enthusiastic and loyal Churchman so he decided to give up his practice at the bar and to enter the ministry. He was ordained by Bishop White in 1824 and became at once the rector of the parish. It was he who drew the plans for the new church and carried the work through. On the 12th of June, 1825, the new edifice standing on the ground given by the Penns was consecrated by Bishop White upon the occasion of his first and only visit to Western Pennsylvania. Mr. Hopkins was called to be the assistant minister at Trinity Church, Boston, in 1830.

His is the great name during those early and formative years of Church life in Pittsburgh. Not only was the second church built as a result of his able leadership, but many other towns in what are now the Dioceses of Erie and Pittsburgh,—Butler, Mercer, Erie, Greensburg, Meadville and Blairsville,—all felt the influence of his loyal Churchmanship and his indefatigable energy. In 1832 he became the Bishop of Vermont.

Mr. Hopkins was followed by two or three rectors whose combined service covered less than three years. Dr. Kemper, afterwards the first missionary bishop appointed by the General Convention for the Northwest, officiated in Trinity Church, Pittsburgh, temporarily. Dr. Upfold, afterwards Bishop of Indiana, and Dr. Lyman, later on Bishop of North Carolina, were both rectors of Trinity Church. Time passed and other parishes were organized of which St. Peter's was the first and St. Andrew's the second. In 1865 the Diocese of Pittsburgh was set apart, being the first division in the original Diocese of Pennsylvania, and Dr. Kerfoot, President of Trinity College, Hartford, Connecticut, was chosen Bishop and was consecrated in Trinity Church on the Feast of the Conversion of St. Paul in 1866. This was the last time that

the venerable Bishop Hopkins was present within the walls of the church which he had planned and built.

The last services in that building were held in October, 1869, the church then having been occupied for some forty-four years. It was torn down to make way for the present building erected during the rectorship of the Reverend Dr. John Scarborough, afterwards Bishop of New Jersey. The new church, a dignified structure of decorated Gothic, with nave, aisles, transepts and tower, and seating 1,150, was consecrated on St. Paul's Day, 1872.

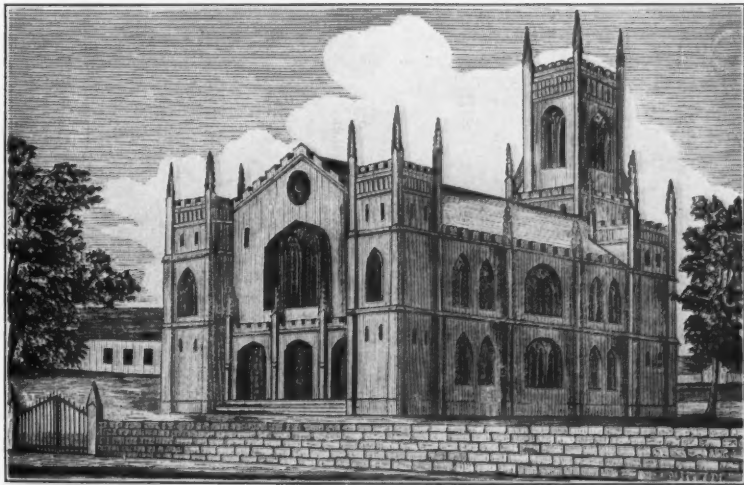
The above facts show that Trinity was the Mother Church of Pittsburgh for more than one hundred years before it became the Cathedral and all the other parishes of the city are its children.

During Bishop Whitehead's long episcopate of forty years the suggestion was made more than once that Trinity, which had become by this time a downtown church, should be made the Cathedral of the Diocese, but the suggestions were never seriously considered.

THE ORGANIZATION OF THE CATHEDRAL

Then in 1923 came the election of the Reverend Dr. Percy Kammerer as rector. He saw clearly what the future held for the old parish. He realized that the children of former wardens and vestrymen were living too far away to remain as regular parishioners of Trinity; he also saw that the church was increasingly serving the community through its weekday and especially its Lenten services. He believed, too, that a Cathedral Church could do all that Trinity was doing and largely increase the work, if it had the loyal and generous interest of the whole Diocese behind it. So once more the question of making the old Mother Church the Cathedral Church came up for serious consideration with the result that a congregational meeting was held on January 4, 1928, when it was voted to authorize the rector, wardens and vestrymen of the parish to offer the church to the Bishop for his Cathedral.

The proposal also was approved by the standing committee, acting as the Bishop's council of advice. Two informal meetings, one of the clergy of



TRINITY'S SECOND BUILDING WAS CONSECRATED BY BISHOP WHITE IN 1825

the diocese and one of the senior wardens of parishes, were also held. Preceding those two meetings, the report of the joint committee, representing Trinity Parish and the diocese, was mailed to the clergy and the wardens. Both these meetings heartily approved of the proposal, and the offer of Trinity was formally accepted by the Convention of the Diocese which met on St. Paul's Day, January 25, 1928.

It was beyond all question a generous offering. It contemplated a real Cathedral, owned and controlled by the diocese, with a chapter to be elected by the Diocesan Convention. The buildings and endowments were turned over to the diocese.

The location of the Cathedral, to my mind, is ideal. It stands in the very heart of the commercial and financial life of the city. Tens of thousands of men and women daily pass by its open doors. Surely this means more to the Church life of the diocese than a great building, however noble its architecture, which is remote from the scene of the daily toils and cares of men and women. The acceptance of Trinity as a Cathedral was also a fitting recognition of the fact that it is the oldest parish in the diocese that has maintained a continuous existence from the very first. It was most fitting that the old Mother Church, which in the beginning of its history was linked with the Church of England, should receive from her daughters this crowning honor which marked nearly a century and a half of loyal service. It is a source of satisfaction that the offer came, not as the result of any solicitation on the part of the bishop nor of the diocese, but was the deliberate and unhampered judgment of the rector and vestry and the expression of their generous loyalty to the welfare of the diocese.

WHAT THE CATHEDRAL HAS ACCOMPLISHED

During the seven years of its exist-

ence the Cathedral has maintained its offering for missions, has carried on its own work and has made no appeal whatsoever to the diocese for aid. Furthermore, it receives no communicants by transfer from parishes. This means that as far as possible neighboring and small parishes have not been exposed to the danger of having their communicants drawn off to the Cathedral because of a nobler building or more beautiful services.

Perhaps this is a good place for me to state briefly my own idea of what a Cathedral should be. It stands, in the first place, as the symbol of the unity of the diocesan family and serves to remind all Churchmen that the diocese, and not the parish, is the family unit. In this it differs markedly from a parish church, which is a local household of faith and made up of people who have both religious and social contacts in the worship and work of the parish.

Increasingly more diocesan services are being held in the Cathedral and more and more the Church folk of the diocese are recognizing that the Cathedral belongs to them quite as much as it does to the regular Sunday Cathedral congregation. In addition to services of a diocesan character, the Cathedral maintains a daily noonday service with a brief address from October to July. Prayers also are said daily at ten o'clock. Every day at 12:30 the chimes of the Cathedral ring out above the noises of the street, inviting all who will to come in for a twenty minute service, including a brief address. At these noonday services representatives of the various Christian Communions are invited to make the address and the result has been the creation of a most friendly feeling for the Cathedral on the part of clergymen of all religious affiliations.

Trinity House adjoins the Cathedral and affords accommodations for the diocesan offices and meetings of the various diocesan organizations.



The activities of Trinity Cathedral are many and varied, embracing all phases of diocesan and civic work.

On Sundays there are four services in the Cathedral—at nine and eleven in the morning, and five and eight in the afternoon and evening. About one-half of the morning congregation is composed of old members of the former Trinity Parish—there are about four hundred adult communicants—and they have been loyal and active in the building up of the Cathedral life.

The five o'clock services seem to meet the need of a growing number of people who have no particular church affiliation, but who have a spare hour on Sunday afternoons. These services are held in the Cathedral Chapel and are of a very informal nature.

In the evening, the Cathedral has stressed its civic mission to



TRINITY CATHEDRAL STANDS TODAY IN THE VERY HEART OF PITTSBURGH

the community. Many group organizations such as the Policemen's and Firemen's Association, the Business and Professional Women, the American Legion, the Girl Scouts, the Urban League, and the hospitals, are invited to the Cathedral and have their annual night. So, also, do the local military organizations, the Knights Templar, and the Council of Churches. Then, too, we have eight Sunday evenings with the professors from the University of Pittsburgh and Carnegie "Tech." There are also some half dozen Sunday evenings given over to musical services at which the Cathedral Choir and Choral Society of one hundred thirty voices render sacred music. During the great seasons of the Church year, pageants and hymn festivals are held. On other Sunday evenings, diocesan services such as the Young People's Fellowship, the Woman's Auxiliary, and the Festival of Lights are arranged. The Cathedral also has held several memorial services for noted civic leaders.

Among the Cathedral organizations there is a strong branch of the Woman's Auxiliary, the Girls' Friendly Society, composed of three hundred seventy-eight members, and the Girl Scouts.

Trinity Cathedral is doing a great work among the business girls of the city, sponsored by the Girls' Friendly Society. A lunchroom is open five days every week and serves more than four hundred meals daily to these girls. The Girls' Friendly Society also supports Trinity Manor, a vacation house located twenty-two miles from the Cathedral on the William Penn Highway. The Manor is maintained for the serving of meals, and has room for thirty-five overnight guests. During the last five years, twenty-one thousand dollars has been spent by the Girls' Friendly Society on upkeep and the improving of this property which has, beside the house and garage, one hundred sixty acres of land. In this past year eighty

social service and charitable organizations have held meetings or enjoyed vacations at "Trinity Manor."

On Thursday evening of each week, the Girls' Friendly Society meets in Trinity House for supper and the members take part in an evening of instruction in various interests that appeal to business and working girls.

On Wednesdays of each week, there is a large group of women who work in the sewing room, preparing material for missionary boxes, for the hospitals, and for the Red Cross. They come in the morning, stay for lunch, and work on into the afternoon.

The music of the Cathedral is conducted by Alfred Hamer, Organist and Master of the Choristers, who has developed a splendid choir school of eighty boys, fifty of whom are in the regular choir and thirty are probationers. The normal choir on Sunday mornings and evenings includes seventy men and boys. The choir school also has organized athletic teams under a competent instructor. A large gymnasium is used in late autumn, winter and spring, and also arrangements are made for the boys to enjoy the pool at the downtown Y. M. C. A. In the summer they have their own camp for a month, usually on Lake Erie. Mr. Hamer also directs a Cathedral Choral Society of fifty men and women who do splendid work. At least five times during the year, they are massed with the regular choir at the evening service and render an hour of sacred music.

Along educational lines the Dean delivers three courses of lectures on weekdays, two courses to the women of the Diocese, and one to the business girls of the city. These lectures cover a period of thirty weeks.

ENDOWMENTS SHOULD BE INCREASED

Thus far the Cathedral has maintained its worship and work by means of its endowments and offerings from

the congregations. In addition it gives most generously to the missionary work of the Diocese and the National Church. But with the falling rate of interest and the loss to its congregation by death or removal of people of means, it becomes clearly evident that its endowments must be increased. No appeal for financial aid has ever been made to the parishes, but it is hoped that loyal and generous Churchmen all over the diocese, recognizing the value of the work which the Cathedral is doing both for the Church and the whole civic community, will by bequest and by direct

gift, increase its endowment. Standing, as it does and always will stand, in the very heart of the city's business life, the Cathedral cannot hope to secure much increase to its present congregation, especially as it does not accept transfers of communicants from the parishes, and very few of the present congregation are wealthy men. Those few give generously.

We must, therefore, look to the Diocese for such additional endowments as will enable the old Mother Church of our Communion in Pittsburgh to carry on and to increase its work for both Church and City.

The Nation's Business*

FIRST hand observation of the nation's business in the making is a natural advantage enjoyed by St. Albans to a greater degree than at any other secondary school. Every opportunity is given to the members of the two upper Forms to study the machinery of their government, not as an abstract scholasticism but as a living operating entity which they can understand by watching it work. Nothing is more important to intelligent citizenship than to appraise national issues.

Once a week the members of the Fifth and Sixth Forms assemble to discuss the leading problems which are then under legislative process at the Capitol. For this

purpose, they are organized as a Congressional Committee, divided into majority and minority membership, each

side with its leader. The Committee sits under the chairmanship of a trained adult parliamentarian, thoroughly familiar with Congressional methods through daily contact with the House of Representatives and the Senate.**

During the past year the Committee's deliberations have covered such live questions as these, drawn from the discussions which agitated the first meeting of the 74th Congress:

Is the "New Deal" proving successful?

Will government operation of power utilities benefit the public?

Should governments exercise di-



HAROLD HINTON
Washington Bureau of the *New York Times*.

* An extract from the 1935-36 Catalog of St. Albans, the National Cathedral School for Boys, now in preparation.—EDITOR'S NOTE.

**Mr. Hinton.

rect control of munitions industries?

Crop control experiments in the United States.

Compulsory unemployment insurance.

Old age assistance, compulsory old age annuities, child welfare and other points of the economic security program of President Roosevelt.

This Committee attends hearings of the Congressional Committees considering the legislation under review. It summons witnesses and reports a bill, after a month of discussion.

At the first meeting on a new subject, the chairman outlines in an impartial manner the advantages and disadvantages of the bill which has been proposed in Congress. At the second meeting, expert witnesses (usually government officials, members of Congress or other figures in public life who are vitally interested in the question under consideration) appear for and against the measure.

At the third hearing, six student witnesses appear before the Committee, three for each side. The opponents and proponents are in charge of a floor manager, and they present their arguments subject to interruption and questioning by Committee members just as witnesses do when they appear before Committees of the Senate and House.

The fourth session is given over to amendment and reporting of the bill by the Committee in the light of the information presented at its previous hearings. The *Congressional Digest* is used as a text book to supplement the direct information secured through hearing the witnesses and through supplementary reading suggested by the chairman.

Participation in the work of the Committee is voluntary. This year, forty-two of the forty-five members of the Fifth and Sixth Forms (junior and senior year of high school) attended its meetings regularly throughout the school period.



ST. ALBANS, THE NATIONAL CATHEDRAL SCHOOL FOR BOYS

Founded in 1904 through the bequest of Mrs. Harriet Lane Johnston, in memory of her two sons, St. Albans fits boys for admission to college and the government service schools and provides Lane-Johnston scholarships for Cathedral choristers.

Birthday Salutations and Felicitations

Ten Years

BY THE BISHOP OF WASHINGTON

TEN years ago, inspired by a suggestion made by Mr. Carl W. Ackerman, now Dean of Journalism at Columbia University, in close association with Mr. E. N. Lewis, both of whom were a part of the Cathedral staff, the first issue of *The Cathedral Age* was put forth. It was the conviction of Mr. Ackerman that there was a place for a magazine that should deal largely with matters concerning Cathedral building and embellishment. We had come to a new Cathedral-building era. New York, Liverpool, San Francisco and Washington were engaged in the work of erecting great monumental temples, hence the need of presenting in some adequate way the plans and purposes that were moving men to engage in such large undertakings.

The Cathedral Age was established for the purpose of interpreting more adequately these plans and purposes, and it has consistently done so through a decade. While the primary purpose was to tell the story of the progress of the work here in the Capital, under the able editorship of Mr. Lewis, its pages have been used extensively for the purpose of telling the story of Cathedral building, not only in this country but in the old world. It is proper that tribute should be paid Mr. Lewis for the fine discrimination he has disclosed in the selection of notable articles from recognized authorities here and abroad, also for the artistic skill displayed in the illustrative matter presented in its pages.

The magazine, published quarterly, has had a wide if limited circulation. It has received high praise from bishops, clergymen and laymen in all parts of the world. It has evoked an interest in architecture and the liberal arts, and has rendered incalculable service in reviving interest in these vitally important subjects. It has disseminated information not only concerning the several arts related to Cathedral building but has defined the purposes for which Cathedrals stand.


The very fact that *The Cathedral Age* has been issued from the Nation's Capital has given it prestige and rendered it unique among periodicals. So far as we know, it is the only magazine published in the English-speaking world that deals exclusively with Cathedral architecture and the several arts employed in its construction.

The part this magazine has played in deepening the interest of the thousands who have read its pages has stimulated a still deeper interest in those spiritual ideals for which the Cathedral stands. Abundant evidence has come to me that this magazine has not only been informative but highly inspirational.

I wish again to pay tribute to the fine and discriminating judgment of its editor.

JAMES E. FREEMAN.

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

 LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

A DISTINCTLY CHRISTIAN FORCE

I am writing to express my appreciation of this publication, not only as a fine example of magazine art, but as a distinctly Christian force in our modern life. Architecture has always been one of man's favorite media for the expression of the faith within him, and it is profoundly true, I think, that religious architecture is a missionary agency, speaking to men of the vastness and sublimity of religious reality.

It would be strange indeed if unbelieving hearts had not many times been softened by contemplation of architectural masterpieces like Washington, Chartres and York. Thus *The Cathedral Age* throughout these ten fruitful years has been making a no small contribution to the advancement of the Kingdom of God in human life, by its effective presentation of the Cathedral idea. I wish for the magazine many more years of life and service.

R. E. L. STRIDER,
Bishop Coadjutor of West Virginia.

RISING ABOVE THE DEPRESSION

Let me add the sincere congratulations of the Cathedral architects on your most successful conduct of the difficult job of editing *The Cathedral Age* during these last ten years. You have steadily maintained its high standard of quality even though five of those have been years of serious business depression. This must have been anything but an easy task.

E. DONALD ROBB,
of Frohman, Robb & Little,
Architects for Washington Cathedral.

ITS PERSUASIVE INTERPRETATION

Informed that *The Cathedral Age* is about to celebrate its tenth anniversary, I am glad to express my deep appreciation of the value and appeal of this publication. Its fine illustrations and its persuasive interpretation of the Cathedral idea assures it an unique place of interest and importance to all Churchmen.

THOMAS F. GAILOR,
Bishop of Tennessee.

FROM OUR FOUNDER EDITOR

The significance of *The Cathedral Age* is in the name. This should be the age of Cathedral building in the United States, marked by the completion of both the Washington and the New York Cathedrals.

For ten years this magazine has served as a pioneer in promoting the idea of a Cathedral age. In time it should be adequately endowed so that its usefulness may be commensurate with its opportunities for service as an interpreter as well as a builder of Cathedrals.

CARL W. ACKERMAN,
Dean of the School of Journalism,
Columbia University.

ASSET OF UNUSUAL VALUE

I know of no magazine which I look forward to and enjoy reading as much as I do the interesting periodical, *The Cathedral Age*. It is an asset of unusual value, not only to Washington Cathedral, but to the Church in its entirety.

CHAUNCEY P. OVERFIELD,
Utah Member of National Committee for
Washington Cathedral.

VITALITY OF CATHEDRAL IDEA

The Cathedral Age is an eloquent testimony to the vitality of the Cathedral idea in our times. This magazine gathers and presents, in attractive and convincing form, the evidence of a world-wide activity in Cathedral building, which, in the total, has a tremendous significance; namely, that the Age of Faith which initiated Cathedral building is still in force, reflecting the fundamental human need for a House of Prayer where all people may feel the presence of God in the holiness of beauty.

WARREN P. LAIRD,
Former Dean of Fine Arts, University of Pennsylvania, and member of Cathedral Council.

THE PART CATHEDRALS PLAY

On the tenth anniversary of *The Cathedral Age*, I want to express my enthusiasm over this unique and admirable publication. Through its articles and pictures, it serves a most valuable purpose not only in educating people in the far reaching work of our own National Cathedral, but in the part which Cathedrals have played in the life of other countries.***

COLEMAN JENNINGS,
Member of Cathedral Council.

SO BEAUTIFULLY ILLUSTRATED

I have subscribed to *The Cathedral Age* I think from the time it was first printed. I have found it a most interesting publication and so beautifully illustrated and so beautifully gotten up that I have no suggestions to make that I believe would improve it.

H. B. RUST,
Pittsburgh member of National Committee for
Washington Cathedral.

NATIONAL AND INTERNATIONAL

The Cathedral Age is a splendid magazine, full of interest—national and international—and should be read by every member of the National Cathedral Association. To its editor much credit should be given for his unfailing interest and work.

MRS. FREDERIC W. RHINELANDER,
Chairman of New York Committee, National
Cathedral Association.

INTEGRATING WITH TRADITION

This magazine is an unfailing source of joy and inspiration to me. Its physical arrangement is dignified and artistic; but more than this, it has the virtue of integrating our incoherent Catholicism with an abiding tradition.



THE APSE AND SANCTUARY OF WASHINGTON CATHEDRAL
"Alleluia—The Lord God Omnipotent Reigneth—Alleluia" is its crowning inscription.

I always have an increased respect for my calling as a priest of the Church, after reading an issue of *The Cathedral Age*.

V. O. WARD,
Dean of the Cathedral of Our Merciful Saviour,
Faribault, Minnesota.

A BOND BETWEEN CATHEDRALS

The Cathedral Age fills a unique place in the life, not only of the American Church, but in Anglican Christianity. The information it conveys about Cathedral movements all over the world is a constant source of inspiration. It also serves as a bond between the National Cathedral and our various Diocesan Cathedral projects. In telling of the great National Shrine at Mount Saint Alban, it serves as an inspiration for those of us who are attempting to build Cathedrals of less majestic proportions. May the tenth anniversary of *The Cathedral Age* be marked by increased faith in the great ideal of a suitable house of God for all people, by similar Cathedral houses of prayer throughout the world.

CHARLES E. McALLISTER,
Dean of the Cathedral of St. John the Evangelist
in Spokane, Washington.

IT SEEMS QUITE PERFECT

I have no suggestion to make as to any improvement in *The Cathedral Age*. It seems to me quite perfect as it is. I read it with increasing interest. I am sure it is doing great good everywhere in the English-speaking world by setting forth so clearly the value of Cathedrals in the Christian Church.

MILO H. GATES,
Dean of the Cathedral of St. John the Divine.

FINDS IMMENSE ENJOYMENT

I have enjoyed *The Cathedral Age* immensely, both for the information it contains about the building of our one great Cathedral in Washington—in which every Episcopalian should take a real interest—and also for its articles

about other Cathedrals built or building in this country and abroad. May God bless all of you who bear the burden of that sacred enterprise.

CHESTER B. EMERSON,
Dean of Trinity Cathedral in Cleveland, Ohio.

INFORMING AND INSPIRING

The magazine has been an inspiration to me, even in the days when I had no thought at all of being the Dean of a Cathedral myself; for its contents held an interest quite apart from any immediate and personal connection with any Cathedral.

The Cathedral Age has lost none of that first urge and inspiration which marked the efforts of Dean Ackerman of Columbia University. It has actually broadened in both scope and interest. In illustrations, it is all that might be desired, and its articles are not only informing, but—perhaps more often than you realize—inspiring.

I pray God's continued blessing upon this enterprise.

RAIMUNDO DE OVIES,
Dean of the Pro-Cathedral of St. Philip in
Atlanta, Georgia.

FROM THE ROCKY MOUNTAINS

The Cathedral Age is indeed a distinctive religious periodical, the most beautiful publication that comes to my home and one that is always read and usually shared with other persons. I feel it is performing a great service not only for our National Cathedral and the other Diocesan Cathedrals that are striving to attain higher ideals in worship, in beauty, and in community service, but also for the whole cause of Christ in our Nation.

BENJAMIN D. DACWELL,
Dean of St. John's Cathedral in Denver, Colorado.

BRINGS A THRILLING STORY

The publication has filled a very unique niche in the field of Church publications—the only one I know that as a diocesan publication has been able to secure a nation-wide list of readers,

DR. MOTT WRITES FROM HIS WORLD VISION

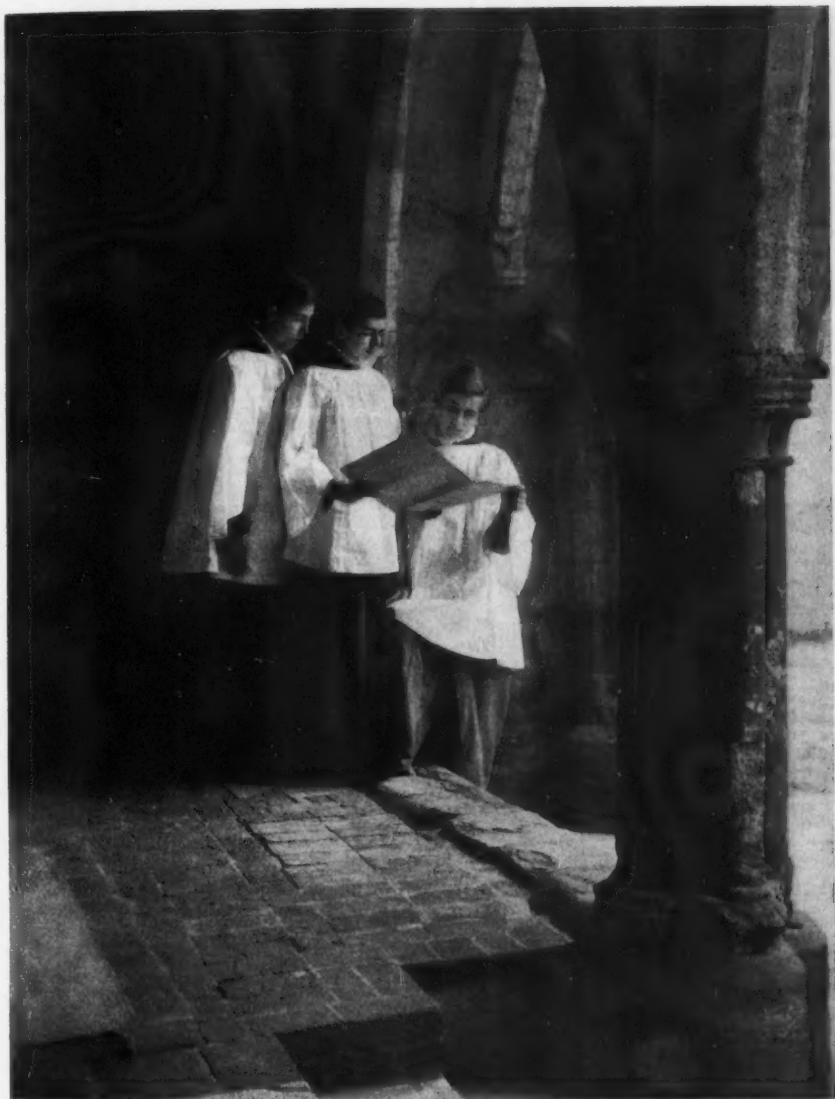
On my way to the Pacific Coast, from which I am to sail for the Far East, your important letter has overtaken me. I wish to give myself the pleasure of sending a note of unqualified commendation of *The Cathedral Age*.

This is one of the papers which I read from end to end. There is nothing printed on either side of the Atlantic which takes its place.

It is most admirably serving its central purpose, namely, that of fostering wide and deep interest in the great project of establishing at Washington what we must more and more look upon as the National Cathedral. I use this term in the popular sense, but also in the sense of conveying what I am persuaded will, as the years unfold, become regarded as a great and vital fact.

Everything which one would say with reference to the high and holy functions of the Cathedral itself in a measure applies with rare discernment and suggestiveness to this official organ of the enterprise.

Very sincerely yours,
JOHN R. MOTT,
Member of The Cathedral Council.



THREE WINCHESTER CHORISTERS ON THE DEANERY PORCH

Representing the newest generation to find joy and inspiration in this venerable Cathedral Church built by its mighty fathers—Walkelin, Edyngton, de Lucy, Fox, Hinton, Wykeham—"ad maiorem Dei gloriam."

and carry to those readers not only the thrilling story of the building of a Cathedral at the Capital of the Nation, but in so doing has made the business of Cathedral building an integral part of the Church life of our age.

RALPH E. URBAN,
Bishop Suffragan of the Diocese of New Jersey.

HERALD OF A NEW AGE

Cathedrals are the most powerful visible symbols of the only means by which the human race may obtain harmony and true security. This magazine brings to us a presentation of Cathedrals throughout the world and the spiritual force which has brought them into existence.



THE HONORABLE GEORGE WHARTON PEPPER DELIVERING THE ADDRESS AT THE SERVICE FOR DEDICATION OF THE PILGRIM STEPS
 In a wide area prepared for this event just below the Pilgrim Steps, more than two thousand people assembled. The Choirway to the east of the Steps was used for the first time by the procession of Crucifer, Censer, and Bishops. Broad ribbons of red, white and blue, the Church's colors as well as those of our Nation, barred the passage of the Steps. At the time when the procession, followed by the people, started to mount these Steps, the ribbons were formally cut by the Bishop of Washington.

GRACE BE UNTO THEE: "CATHEDRAL AGE"

In that book of unearthly beauty—The Epistle to the Hebrews—we are told that Moses was admonished: "See that thou make all things according to the pattern showed to thee in the mount." With not much care for exegesis, I choose to send these words to *The Cathedral Age* on its tenth birthday. For this it is that *The Cathedral Age* has done for me, and, I am sure, for thousands in the land.

May I say again, as I have said many times, that nothing ecclesiastical so fires my imagination as Washington Cathedral. To build an Altar for a Nation—that is a great thing in any country, in any age!

My prayer, after this little sermon is,—“Build on, thou tireless builders, in the faith of that Gothic truth that tops thine Apse: ‘The Lord God Omnipotent Reigneth.’ Build on till thy towers climb twixt the Dome of the nation’s law-makers and heaven, twixt heaven and the Hall of the nation’s justice; that so thy pulpit may help to temper the law with the everlasting Gospel, and thy Altar may make mercy to rejoice against judgment.

“Build on, till a million Churchmen shall join thee on thy walls, each with a will like thine to build; that so thy Sanctuary for America may stand completed, and the honor and glory of the Nation brought into it. Thou declarest fairly thy faith—‘The Lord God Omnipotent Reigneth’—and though millions be mute to declare that truth—the very stones of thy Cathedral shall cry it between the oceans. For Jesus Christ: His sake. Amen.”

May *The Cathedral Age* live long to show us the pattern of what men of faith are doing on Mount Saint Alban in Washington.

ROBERT NELSON SPENCER,
Bishop of West Missouri.

It reminds us that more permanent Cathedrals are now under construction than at any time during the last five hundred years, and also that we may be at the beginning of an age in which there shall be a true restoration of Christian art and a great revival of Cathedral building.

It therefore should bring to many an increase of faith and hope in what the future may have in store for us—together with an attitude of mind which should enable them to carry on cheerfully day by day in a few of those innumerable humble or difficult tasks which must be accomplished if we are to do our part toward the fulfillment of that Plan which has been created by the Architect of the Universe.

PHILIP HUBERT FROHMAN,
of Frohman, Robb & Little,
Architects for Washington Cathedral.

UNIQUE IN ITS FIELD

Your publication, devoted exclusively to Cathedral interests and inspirations, has a very real, and otherwise unfilled, place in the life of the Church. It is altogether unique in its field in the Christian world, and, as such, is worthy of highest commendation and the unqualified support of all members of the Episcopal Church.

H. P. ALMON ABBOTT,
Bishop of Lexington.

REGULAR AGE FOR THE CATHEDRAL

Years ago I asked my son the age of one of his chums. "I think," he replied, "that he is twelve—the regular age for a boy." I fancy the "regular age" for a Cathedral is some centuries longer than this; but in the life of *The Cathedral Age* a decade is far from be-

ing a mere watch in the night. During that time the magazine has grown steadily in excellence and influence. All who have read it regularly will agree that it fills in our periodical literature a place as important as it is unique. As a medium for extending the influence of Cathedrals in general and of Washington Cathedral in particular it is altogether indispensable. I heartily congratulate the editor on his achievement and predict that as long as he controls its policy and make-up the attractive magazine will continue to be recognized as the regular *Age* for the Cathedral.

GEORGE WHARTON PEPPER,
Member of Cathedral Chapter.

BREADTH OF OUTLOOK

It is a pleasure to send this note of greeting on your tenth anniversary. I believe that *The Cathedral Age* has been a most important factor in carrying the message of Washington Cathedral all over the country. I like its breadth of outlook, telling of the doings of many Cathedrals besides the one at the Nation's Capital, and always emphasizing their spiritual significance. Their art and architecture, their educational institutions, their meetings and other manifold activities are only of supreme importance as one considers their contribution to spiritual life. It is this that makes our College of Preachers, our Boys' and Girls' Schools and our many services and conferences so important. *The Cathedral Age* not only gives us interesting news and charming pictures centered about the work on Mount Saint Alban and going out all over the world, but it helps us to remember that the main

purpose of Washington Cathedral is to be "a Witness for Christ at the Nation's Capital."

May its second decade, building on the firm foundations which you have laid so wisely, be of even greater service in tying up the active interests of thousands of people to the work which our Church is doing here.

ANSON PHELPS STOKES,
Canon of Washington Cathedral.

NO SUPERIOR IN ITS FIELD

It gives me great pleasure to send a word of greeting and congratulation on the occasion of the tenth birthday of *The Cathedral Age*. I know of no religious periodical superior to your splendid paper, not only in regard to its scope and subject matter but also in its clear interpretation of the Cathedral idea, a factor so essential to the building of a Cathedral in the Nation's Capital.

Z. B. PHILLIPS,
Chaplain of the United States Senate
and Member of Cathedral Chapter.

AN INSPIRING MESSENGER

Please accept my heartfelt congratulations upon the tenth birthday of *The Cathedral Age*. During this decade it has been an inspiring messenger of the physical and spiritual development upon Mount Saint Alban. May its ideals be realized during the next ten years.

WILLIAM HOLLAND WILMER,
Retired head of the Wilmer Institute
at Johns Hopkins Hospital and member
of Cathedral Chapter.

INTERPRETER OF SPIRITUAL VALUES

During the ten years of its existence it has not only fulfilled a useful function in interpreting to its many readers the significance which the Cathedral may have for the spiritual life of our time, but it has also served as a useful means of information concerning Cathedrals

FROM BISHOP MANNING

I send my hearty congratulations to *The Cathedral Age* upon its tenth anniversary and to you upon your most admirable and able editorship of the magazine. The excellence of its articles and of its illustrations have given *The Cathedral Age* a high place among religious periodicals and it has rendered great service by interpreting the Cathedral idea and by disseminating information in regard to the Cathedrals of the world now under construction and those glorious buildings which were erected in the ages past.

With every good wish for the magazine and for the continuance of its inspiring work in the years to come.

Faithfully yours,

WILLIAM T. MANNING,
Bishop of New York.

AN INTERNATIONAL FRIEND

DEAR *Cathedral Age*:

Accept my hearty congratulations upon your tenth birthday. You have brought pride and encouragement to priest and layman alike through the beauty of your illustrations and the value of your articles. You are an international friend.

ALBERT H. LUCAS,
Canon and Head Master of St. Albans
School, Mount Saint Alban.

the world over. It is a most encouraging fact that in this busy age, when so many different interests compete for our attention, *The Cathedral Age* should have found so large an audience who look forward to its coming eagerly.

I trust that in the years to come that audience may be still further extended and that *The Cathedral Age* may continue its indispensable work as an interpreter of spiritual values to a world which in its love for excitement is too apt to overlook these deeper currents which permanently feed the soul.

WILLIAM ADAMS BROWN,
Member of Cathedral Council.

BRINGING CATHEDRAL TO PILGRIM

I know that I am only one of thousands who go to the Cathedral and whose consciousness of the unique and splendid place which it fills in the community is strengthened afresh at every service attended. Something of what this place means is interpreted through *The Cathedral Age* to thousands who cannot visit Mount Saint Alban in person. Moreover, the magazine, both through its text and its pictures, reveals the significance of Cathedral life—not only in Washington, but all over the world.

May its scope of service increase in the next decade as it has in the last, and may every blessing attend it!

FRANCES PARKINSON KEYES.

"JUST GRAND PICTURES"

Many dozens of Church magazines come to my desk and I go through them, too, for it is a part of my job. *The Cathedral Age* is a stand-out in the bunch, well edited, fine articles, with just grand pictures. So I want to add my bit to the heaps of praise that I know you will be receiving on the tenth birthday of the magazine.

WILLIAM B. SPOFFORD,
Managing Editor of "The Witness."

WELL MERITED RECOGNITION

The Cathedral Age fills a place in religious journalism that is not approached by any other Church periodical. It is consistently bright, attractive, and constructive. During its decade of existence it has won wide and well merited recognition and distinction. May it have a long and useful life ahead of it.

CLIFFORD P. MOREHOUSE,
Editor of "The Living Church."



Photo copyright by The London Times

THE CONSECRATION OF LIVERPOOL CATHEDRAL RECEIVES ROYAL ASSENT

Queen Mary signing the Deed of Consecration on July 9, 1924. Standing behind her is King George, who has already signed. The Bishop of Liverpool is on the left of Her Majesty as one looks at the photograph and at the edge of the central group is the Archbishop of Canterbury, then Archbishop of York.

TONIC FOR THE SPIRIT

I learn that you are about to celebrate the tenth anniversary of *The Cathedral Age*, and I dash forward with a bouquet. The magazine is numbered among the all-too-few group of truly adequate publications in what may be

called the religious field. Representing as it does a thrillingly beautiful project it always has seemed to me quite worthy of its mission in form and substance. There is something about the magazine that I always observe of the Cathedral as thus far completed. It has that tonic

for the spirit called "ascensional power."

The National Cathedral seems to me to mount gloriously, with every sense of ponderance and weight lost because of this rare quality. So the magazine lifts my spirit. Its beauty of typography and of illustration, aside from adequacy of content, unfailingly seize my eye and compel my imagination to mount.

We who deal with the graphic arts, so-called, have this rare privilege to fashion truly beautiful things, and I send sincerest personal congratulations to all who produce *The Cathedral Age* for genuine achievement in this respect. Somewhere Ruskin says that the work becomes a work of art in the degree that it reveals the personal enjoyment of the workman in his task. To a fellow workman who steadily reveals this personal enjoyment and so produces from time to time a printed work of art I send this greeting.

G. WARFIELD HOBBS,
Executive Secretary, Department of Publicity,
The National Council of the Protestant Episcopal Church.

FROM A SKILLED CRAFTSMAN

You will recall that on several occasions I have mentioned to you that I consider *The Cathedral Age* a most useful and educational publication, especially for those who are genuinely interested in good architecture, comprised of fine craftsmanship. Nothing is more essential than to impress upon your readers the vital necessity of good design and honest execution, and this is just the message your magazine carries so ably.

SAMUEL YELLIN.

REMINDER OF RICH HERITAGE

I find *The Cathedral Age* one of the most interesting and inspiring journals that come to my desk. Its news of the progress on our own great Cathedral at Washington and of the splendid work being done by the College of Preachers would, in itself, make it most valuable; but the broad view that *The Cathedral Age* gives of the wider life of the Church in the great Cathedrals of the world is an unusual inspiration. The journal is a continuing reminder of the richness of our Christian heritage in the great fabrics of the Church that have grown up through the ages. The splendid character of the set-up of the magazine and the quality of the illustrations give it life and add much to its value.

On the tenth birthday of your valued journal, may I offer not only congratulations upon its splendid and helpful past, but also assure you of my deep interest and my sincere prayers for its continuing usefulness in the years ahead.

JAMES M. OWENS,
Rector of St. Mark's Church, Shreveport, La.

"I BOTH READ AND KEEP"

There are few magazines or periodicals that I want to read; fewer still that I want to keep after I have read them. *The Cathedral Age* I both read and keep. Moreover, I very often take one or more of the back numbers out of

the file, read it over again and look at the pictures.

I suppose this is partly because I am interested in Cathedrals and especially in the "Cathedral idea." I happen to be of the opinion that no Diocese can really be a Diocese unless it has a Cathedral.

But my real reasons for reading and keeping *The Cathedral Age* are these:

1. It is worth reading. I cannot remember a really dull number. It is always interesting, often very suggestive and helpful.

2. It is worth keeping. One of the elements of a Cathedral is its permanence. *The Cathedral Age* has about its make up as well as in its contents a certain something that suggests permanence. Its externals, printing, paper, illustrations, etc., are built, like the Cathedral itself, to last.

3. It has a perfectly definite "cause," knows it and sticks to it. A file of *The Cathedral Age* is the best and most authoritative handbook on Cathedrals that I know.

4. Since, in our country at least, Cathedrals are comparatively few and little understood, *The Cathedral Age* is doing a most valuable and constructive bit of work for the Church in spreading knowledge about them.

5. Last, but of course not least, *The Cathedral Age* must be one of the most valuable aids to the National Cathedral itself. If "Cathedral" is not well understood amongst us, "National Cathedral" is still less so: and the Washington Cathedral is not only a glorious building, but a very profound conception. * * *

JOHN MOCKRIDGE,
Rector of St. James' Church, Philadelphia.

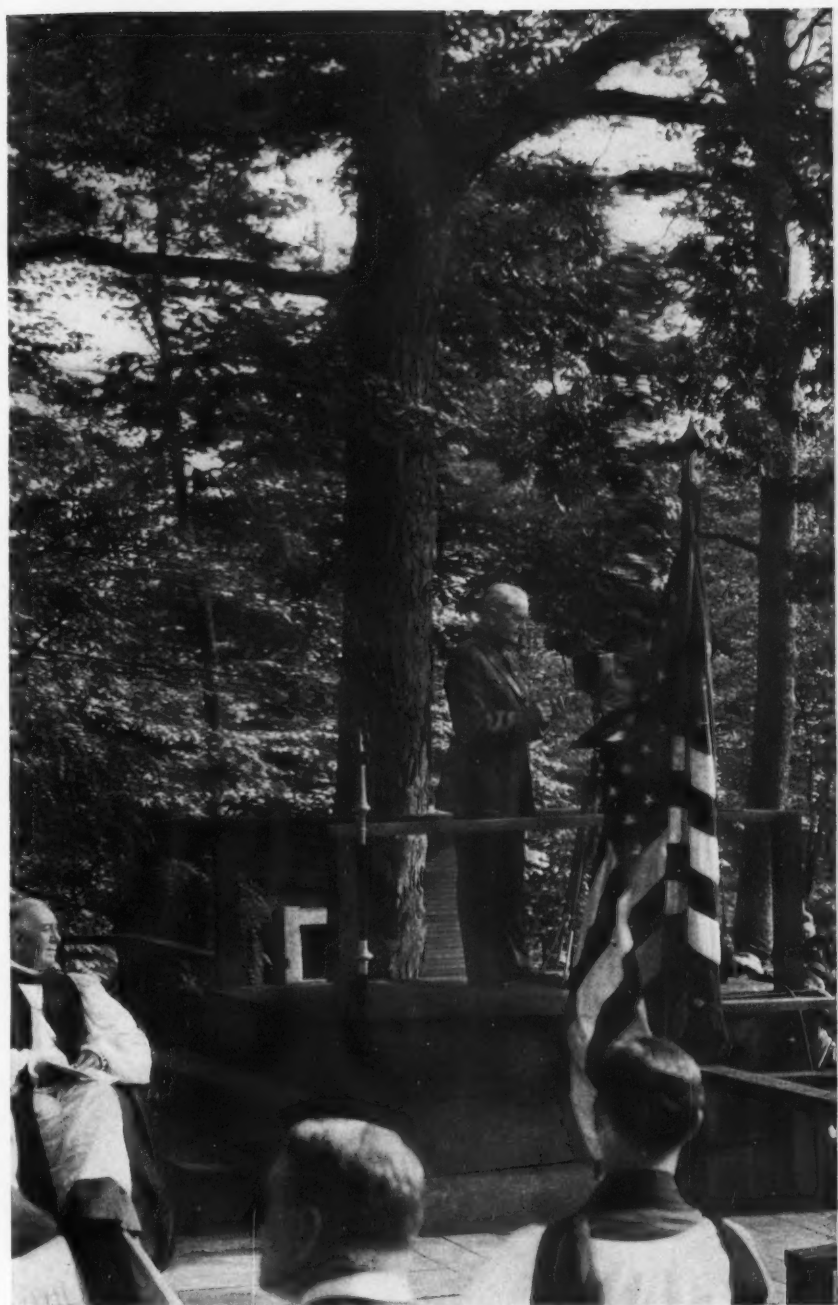
GREETINGS FROM OVERSEAS

My hearty congratulations to the Cathedral Association and to Carl W. Ackerman upon the tenth birthday of the leading Cathedral journal of the world. I am very thankful for its influence, which spreads far beyond America, and has been most wisely exercised in stimulating the Cathedral sense and keeping its spiritual basis secure.

ALBERT LIVERPOOL,
The Bishop of Liverpool.

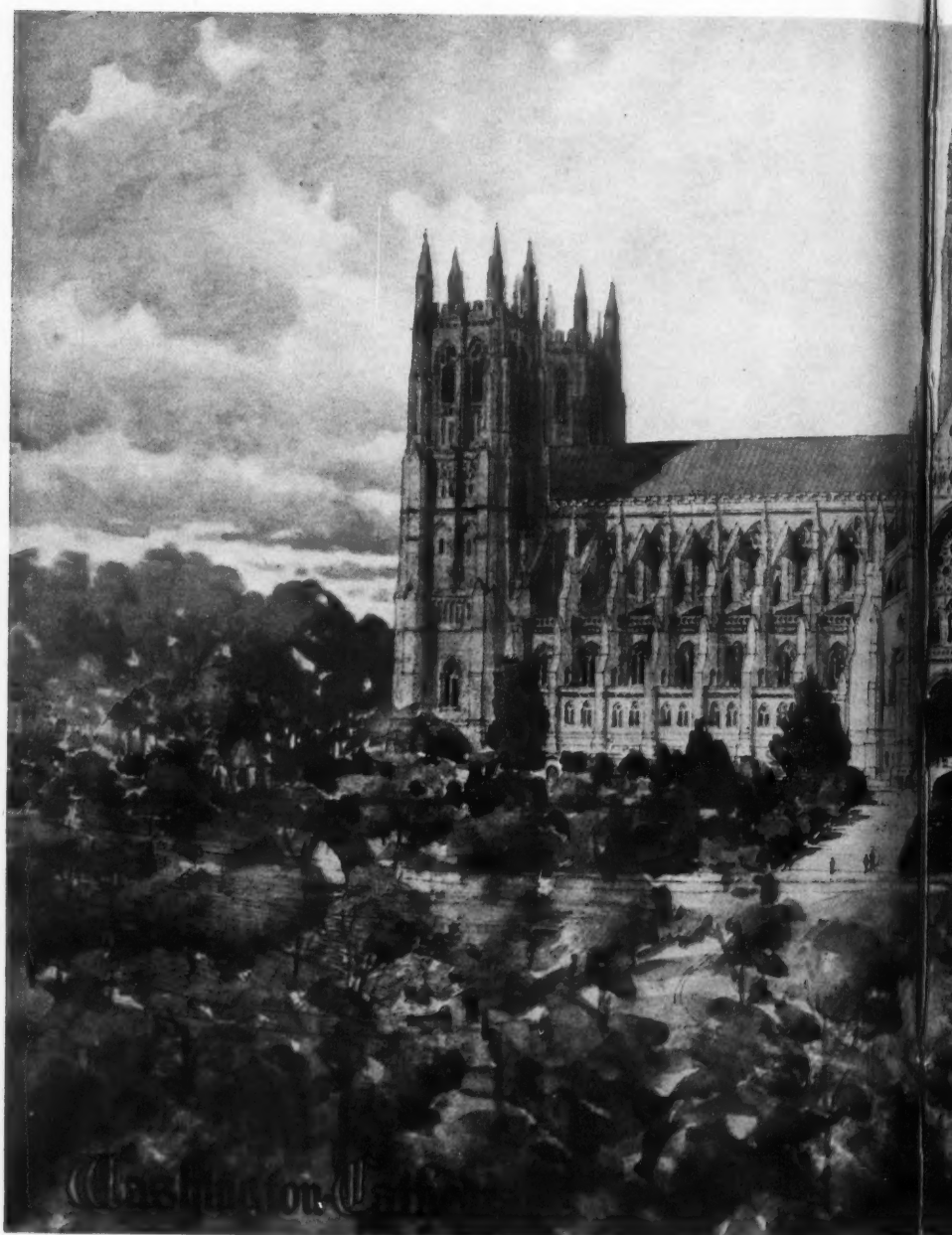
I am very glad to hear that *The Cathedral Age* is now about to celebrate its tenth birthday. May it have many happy returns! The paper is one which meets a very real need and acts as a channel of information and stimulus to lovers of Cathedrals in very many parts of the Anglican communion. It does great service to the Cathedral ideal, and must give much encouragement to all builders of new and friends of old Cathedrals in different parts of the world.

Yours sincerely,
GEORGE CICESTR,
The Bishop of Chichester.



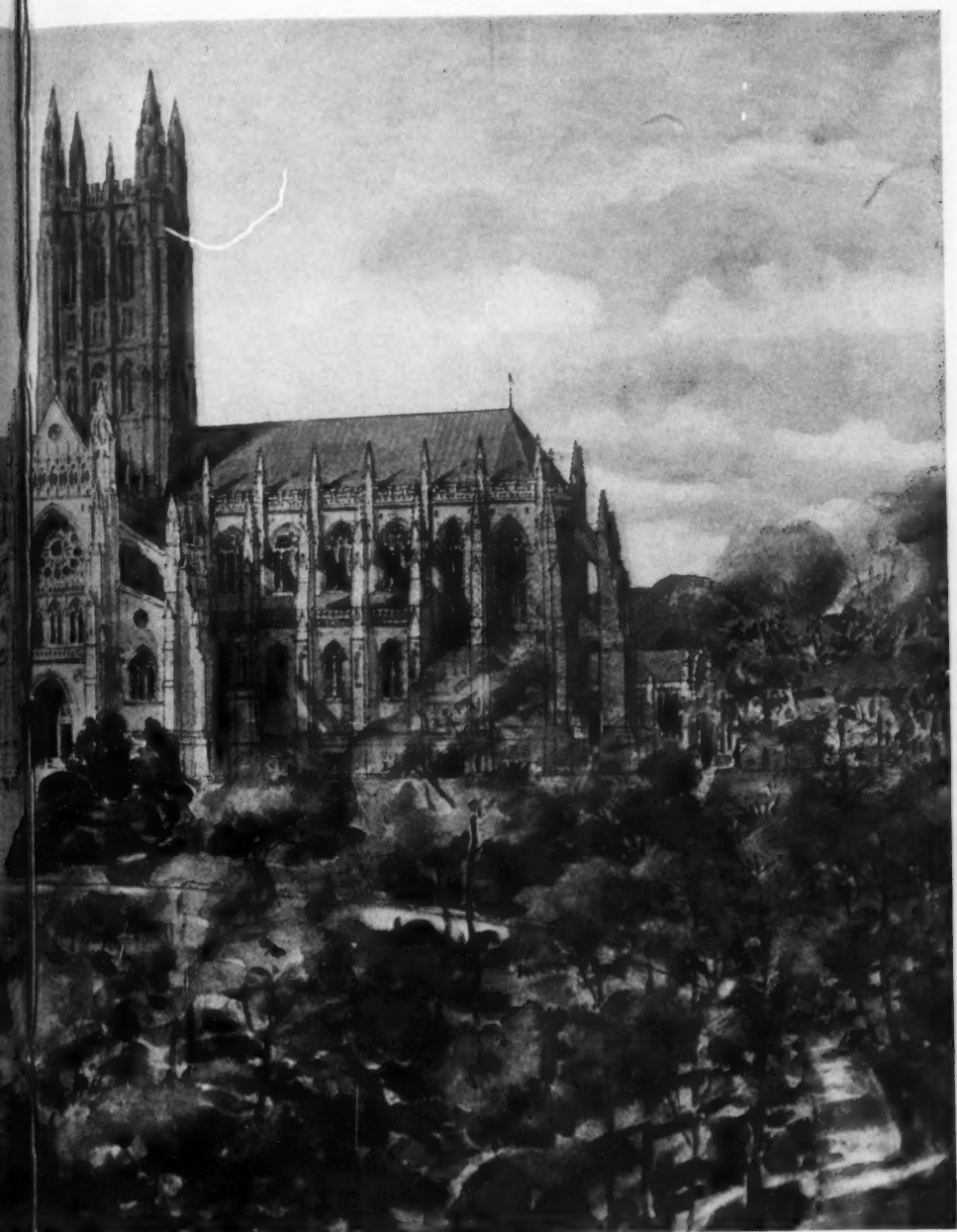
"IT IS FITTING THAT WE MEET IN THIS INSPIRING TEMPLE OF NATURE"

John J. Pershing, General of the Armies, U. S. A., retired, and member of the Chapter of Washington Cathedral, delivers a greeting to his fellow-Americans at the Massing of the Colors service in the Cathedral Amphitheater.



"A WITNESS FOR CHRIST" T

A water color sketch based on the revised architects' drawing of Washington Cathedral as will
Frohman, Robb and Little archi



Copyright by National Cathedral Association, 1935

ST A "THE NATION'S CAPITAL"

al as will be seen when completed, from the southeast, and made by E. Donald Robb, of Messrs.
ittle, architects for the Cathedral.

"MY FRIENDS DEMAND THEM"

I understand that with the approaching Eastertide *The Cathedral Age* will celebrate its tenth birthday. May I heartily congratulate you upon it as a magazine of literary merit and artistic beauty? The copies I have received I have not been able to keep for the reason that my friends have demanded them.

I regard your magazine as a most valuable adjunct in forwarding the noble enterprise of building the National Cathedral. I have no suggestions to make, except that it ought to be taken by every lover of the Kingdom of God and of the architecture that best expresses His Presence among men.

Yours ever,

S. PARKES CADMAN,
Member of Cathedral Council.

SHARING IN CATHEDRAL MINISTRY

No man comes to the College of Preachers without falling under the spell of Washington Cathedral. No one who has known that rich spiritual experience leaves Mount Saint Alban without a lingering sense of regret. To those of us who have gathered there in these last ten years *The Cathedral Age* has come as a welcome reminder of blessings shared and a strengthener of the tie which binds us still in grateful fellowship.

Cathedral and College, by the beauty of their visible witness and the reality of their spiritual life, are a sacrament in stone, feeding men's souls with the things of God. In that ministry *The Cathedral Age* has had an important and a noteworthy share.

Through pictures and in printed word it has helped, wherever it has gone, to make men conscious of the growing beauty and the fresh possibilities of spiritual power which belong to the Cathedral building of our time. As one who has known the magazine from its first issue, I am glad to express my personal appreciation of the pleasure and interest which it has given and of the genuine service which it has rendered to the Church.

FREDERICK B. HALSEY,
Vicar of Trinity Cathedral, Trenton, N. J.

NURTURE OF THE CATHEDRAL IDEA

This is a magazine which has filled, in a unique manner, a very much needed field.

The Cathedral idea was imported from abroad rather too abruptly. While unquestionably the ministry, which alone can be performed by a Cathedral, is to occupy a definite place in the life of this country, it is true that sufficient knowledge was not available to the Church to make the assimilation of the idea an immediate possibility.

The Cathedral idea involves more than the

erection of buildings and the establishing of a Cathedral Close. Its genius is peculiarly spiritual, and it must have its own growth.

We are learning that this country does not yet require a Cathedral in every Diocese and Missionary District.

The Cathedral Age is valuable in disseminating the necessary knowledge which should prepare the way for both the building and the influence of those Cathedrals which are to fill a proper place in the spiritual development of this country.

I find it a very fortunate thing that the birthday of *The Cathedral Age* coincides with the tenth anniversary of the College of Preachers. To my mind, this institution sets forth clearly one true and distinguishing element of the Cathedral idea. The College of Preachers, I believe, has done more to make for the well-being of our Church in recent years than almost any other movement. *The Cathedral Age* has been most effective in emphasizing the work of the College of Preachers within the life of Washington Cathedral, of which it is a most vital and necessary part.

It remains for me to congratulate *The Cathedral Age* upon the splendid service which you have contributed yourself as editor in worthy succession to Dean Ackerman.

FREDERIC S. FLEMING,
Rector, Trinity Parish, New York City.

REFLECTS THE CHURCH UNIVERSAL

I enjoy looking through *The Cathedral Age* as it comes every three months. It keeps me in touch with international Cathedral affairs and in that way gets on my mind more or less of the Church universal. Its news in regard to the development of the Cathedral and the program of the Preachers' College is always welcome.

HENRY B. WASHBURN,
Dean of the Episcopal Theological School,
Cambridge, Massachusetts.

MANY WOULD WELCOME IT

The Cathedral Age is one of the most interesting magazines the Church has. Indeed, it is one of the most interesting published either outside the Church or within it. I only wish it had an even larger circulation. I imagine there are still a good many persons who would welcome it if they ever saw it. With the best wishes for the next ten years.

FREDERICK GRANT,
Dean, Seabury-Western Theological Seminary,
Evanston, Illinois.

MESSAGE FROM SAN FRANCISCO

As to the tenth anniversary of *The Cathedral Age*, I certainly wish to congratulate you heartily on your successful carrying out of the Cathedral idea in such a beautiful magazine. I look forward to its quarterly appearance with greatest anticipation.

The illustrations are always artistic and beautiful, and the subject matter most interesting. I am so glad you have included articles about Cathedrals throughout the Christian world, as

it shows people not only what has been done in the past, but what is being done now, in the way of Cathedral building. You have always been most kind in including articles about the progress being made in Grace Cathedral here in San Francisco.

CAROLINE SEALY LIVERMORE,
(Mrs. Norman B. Livermore),
Chairman of Women's Committees on the
Pacific Coast.

WORLD WIDE INFLUENCE

During a recent trip to Europe we found that *The Cathedral Age* was known and prized in such widely different places as the Palace of the Bishop of Chichester, England; the office of the Pro-Cathedral in Paris and the rectory of the American Church in Rome. Not in America only but also in centers of Christian influence throughout the world, *The Cathedral Age* is binding together in a fellowship of common interest those who love to make the House of the Lord glorious.

The members of the Women's Committees of Washington Cathedral are especially grateful to the Editor for the help he has given in making known in this country our plan for the support of religious services in the Cathedral by different states; to be known when realized as "The Union of States in Washington Cathedral."

HELEN GILMAN BROWN,
(Mrs. William Adams Brown),
Trustee of the National Cathedral Association
and Advisory Chairman for Women's Committees.

FROM WINCHESTER CATHEDRAL

It is with great pleasure that I send a word of birthday greeting to *The Cathedral Age* on its tenth birthday, wishing it with all my heart "Many Happy Returns of the Day." Not only are two members of our Cathedral body—Canon Hodgson and myself—bound by links of personal friendship and association with those who serve Washington Cathedral, but Winchester, owing to its proximity to Southampton, is also probably the first Cathedral in England that thousands of Americans visit; and we have the happiest recollection of various occasions on which preachers from the American Church have occupied our pulpit.

Further, the fact that Winchester was for so many centuries the capital of the Anglo-Saxon and Norman kingdoms, and that through King Alfred and William of Wykeham it is one of the historic centers of Anglo-Saxon culture and education, gives it a permanent place in the thoughts and affections of both America and England.

No more valuable work for Cathedrals has been done than the work carried out by *The Cathedral Age* since its inception ten years ago. From being great monuments of antiquity Cathedrals have become in recent years living centers of worship and spiritual life, and they represent today more fully than ever before what we mean by the "soul" of the nation—its memories of the past, its living present, and its purpose and ideals for the future.

The Cathedral Age, by its vigorous articles and its beautiful illustrations, has brought home to thousands the inspiration of these great churches, whether they be old like ours at Winchester, or young like yours at Washington. And it is therefore with the most cordial appreciation and the warmest of wishes that we send you these birthday greetings today.

E. G. SELWYN,
Dean of Winchester.

"IT MEANS MUCH TO US"

I am glad to tell you that *The Cathedral Age* means much to Mrs. Taylor and to me. We are of course deeply interested in the Cathedral for personal reasons, but even if we were strangers, *The Cathedral Age* would be one of the few publications which we would look for regularly.

It always brings us something from other centers with which we are not familiar, or recalls those which we have had the joy of seeing in many parts of the world. Beside this, it keeps us up to date in the progress of the Cathedral building and the work of the National Cathedral Association.

We sincerely hope that nothing may interfere with its publication and that you may find a constantly growing support.

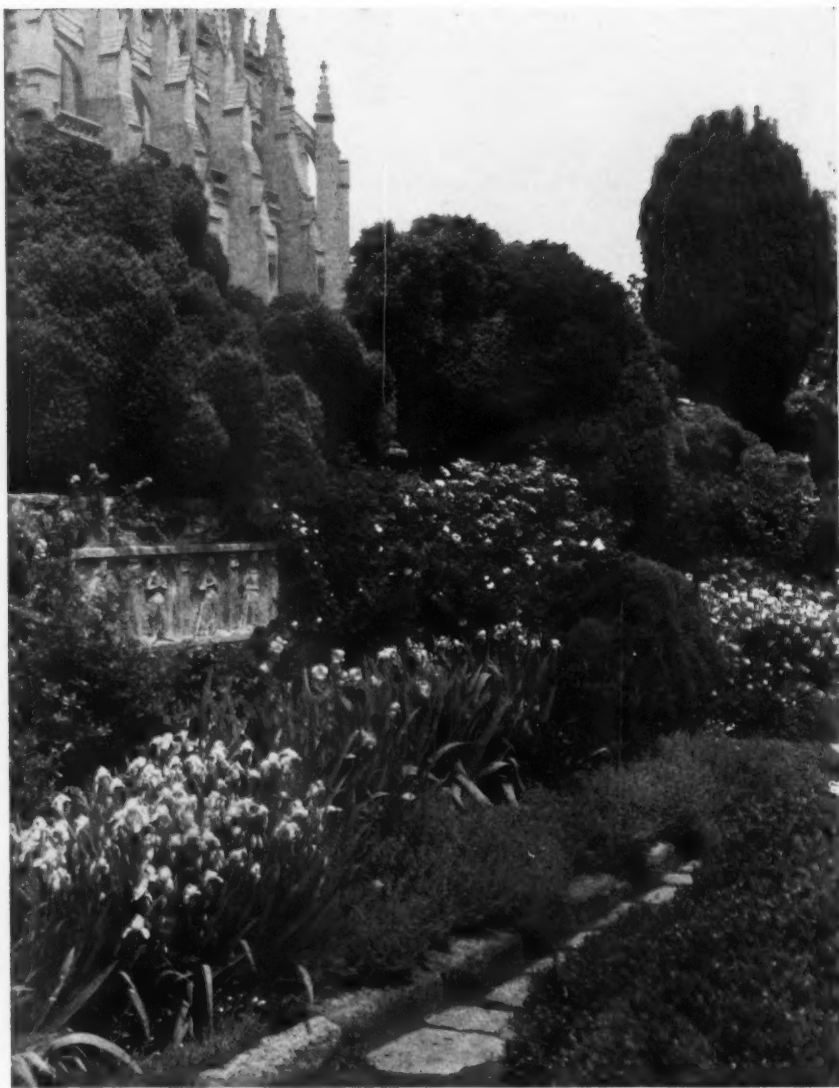
ROLAND L. TAYLOR,
Philadelphia Member of National
Committee for Washington Cathedral.

TEN YEARS OF THE CATHEDRAL AGE

Sometimes we have arguments with our friends of "The Churchman" as to who is the older. But we know we are old, and so through our eyeglasses and over our long beard we can offer congratulations to *The Cathedral Age* which in Eastertide will be ten years old.

The Cathedral Age has helped us all by giving us an artistic and beautiful magazine dedicated to a beautiful subject. In America we did not have much precedence for Cathedrals or Cathedral building, and this fine publication has been educational. We hope that it will continue for many years to stand for that which is finest in our Anglican tradition, and that it can serve as an inspiration for many to discover new and growing usages for beautiful Cathedrals in a modern world.

(An editorial from "The Southern Churchman," on March 9, 1935)



THE BISHOP'S GARDEN WHICH CONTRIBUTES ITS OWN SPIRIT OF
PEACE ON MOUNT SAINT ALBAN

With the rare beauty of centuries-old boxwood and yew as a background in harmony with the Cathedral, it is difficult to believe that the development of this garden by All Hallows Guild has taken place within the past ten years.



THE GARDEN WHERE GROWING THINGS AS WELL AS ANCIENT CARVED
STONE ARE CHOSEN FOR MEMORIALS

In the out of door world of this Cathedral Hillside, in the Bishop's Garden and elsewhere within the Cathedral Close, there are countless opportunities available for unusual memorials which should carry beauty and a feeling of quiet peace through the years.

ELEMENTALS OF GOOD MAGAZINE

May I comment on the excellence of the paper, the type, the pictures and the articles? *The Cathedral Age* has, through its editor, remembered the elementals of a good magazine. It is not only a splendid piece of publicity for Washington Cathedral, but brings pleasure and inspiration for those who receive it, all of which makes it a very unusual publication.

JOHN T. DALLAS,
Bishop of New Hampshire.

MOST ATTRACTIVE IN APPEARANCE

We have a diocesan paper here in Central New York which is now in its one hundred and tenth year. It has passed through many vicissitudes and has often been gasping for breath. I am quite sure that if we could have Dean Ackerman, of Columbia University, edit a few issues for us and then have you permanently in charge, as was the case with *The Cathedral Age*, we should soon be welcoming in a new era, both for the diocesan paper and for diocesan work.

Seriously, what I mean by all this "patter" is that *The Cathedral Age* is one of the best edited and most interesting Church periodicals I know; certainly the most attractive in appearance. I marvel at your success in making each number seem to be "the best yet."

CHARLES FISKE,
Bishop of Central New York.

TO REVEAL HIGH IDEALS

The occasion calls for appreciation of this unique publication and for the expression of good wishes for its future. *The Cathedral Age* is a highly creditable production. It has served to reveal and to propagate the high ideals both of duty and of utility connected with the Cathedral idea.

JOHN N. McCORMICK,
Bishop of Western Michigan.

FROM A FELLOW EDITOR

I have the greatest pleasure in sending warm good wishes to *The Cathedral Age* on its tenth birthday. It is a periodical which has always steadily upheld the highest traditions of American journalism and is in every way a credit to all those concerned in its production.

ROBERT STOKES,
Secretary of the Press and Publication
Board for the Church of England.

MOUNTING DEBT OF GRATITUDE

The interest of its articles and the beauty of its illustrations are a constant wonder to me every three months. Its Catholic scope gives us the history of the contributions made by past ages and of this age to Cathedral ideals and inspiration.

Especially it keeps our interest keen in the splendid efforts and accomplishments of those who are building on Mount Saint Alban our National witness to the things of the Spirit.

The Church and the Country owe to the Bishop of Washington and his helpers a debt of gratitude which mounts higher with each stone placed in the Cathedral structure.

H. J. MIKELL,
Bishop of Atlanta.

LONG LIFE AND WIDE READING

The Cathedral Age is in many ways the most interesting and attractive magazine that comes to my desk. It is serving a most useful purpose in educating American Churchmen in the best traditions of the Cathedral idea in the Anglican communion. I trust it may have a long life and the much wider reading that it deserves.

G. ASHTON OLDHAM,
Bishop of Albany.

STIMULATING AND ENCOURAGING RECORD

In my experience, *The Cathedral Age* is unique in the whole range of Cathedral publications. No other magazine brings to us such beautifully illustrated articles on the great Cathedrals of the world, and no other publication gives such a stimulating and encouraging record of the progress of the building of a great modern Cathedral.

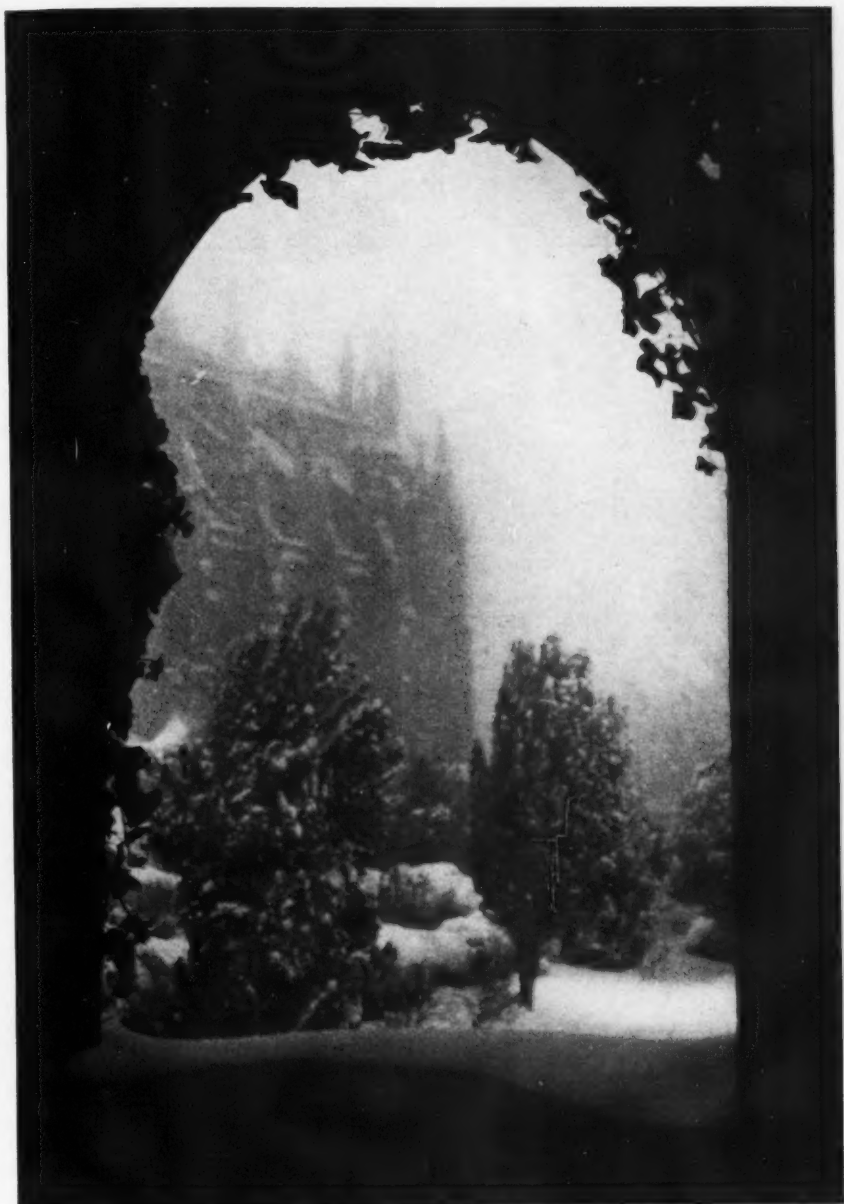
It is altogether appropriate that our National Cathedral should, in the short period of ten years, have developed such an interesting and impressive publication. All who receive it are grateful for it, warmly congratulate the Bishop of Washington and the editor, and hope for its increasing usefulness in the years ahead.

ERNEST MILMORE STIRES,
Bishop of Long Island.

MAGAZINE HELPS BUILD CATHEDRAL

I congratulate you on the tenth birthday of *The Cathedral Age*. It was timely to have started it in the spring of 1925. Of course, it is appropriate to build Cathedrals at any period in the history of Christianity, but at no time have they been more needed than at present.

This is the era of great industrial enterprises, great universities, great political organizations,



WASHINGTON CATHEDRAL—A WINTER SCENE FROM THE BISHOP'S GARDEN

Beneath the pinnacles of the Apse etched faintly through the swirling snow, lies the cradle of the Cathedral, appropriately named the Bethlehem Chapel. Above the Altar there the pilgrims and worshipers gaze reverently day after day at the central panel of the reredos, representing the Nativity of Our Lord.

THE CATHEDRAL AGE AND THE COLLEGE OF PREACHERS

In the last ten years many instruments have been used in promoting the cause of Washington Cathedral. Each has had its measure of success. The appeal of a Cathedral is as manifold as are the interests and needs of human nature. A wise policy will always be alert in recognizing this and in meeting special opportunities in special ways.

On the other hand, no enterprise will greatly prosper unless its tactics run back to and fall in with its strategy. Strategy is the unifying and comprehensive plan which makes effective each detail of tactical advance. Therefore, a true Cathedral strategy will aim steadily at two main points: unity and comprehensiveness.

Just here *The Cathedral Age* has rendered invaluable service. Since its inception ten years ago it has been on the one hand, the rallying point of our own Cathedral interests and, on the other, has given Washington Cathedral a world-wide setting and significance. It has done both with notable success.

For the Warden of the College of Preachers, it is a grateful duty to acknowledge the generous help given by *The Cathedral Age* to the special interests of the College. Its columns have been our effective means of communication with the 1,800 men who have been with us. What is true of the College of Preachers is equally true of every other activity included in our Cathedral life. *The Cathedral Age* has been the expression of our common work.

Equally and just as effectively, *The Cathedral Age* has given Washington Cathedral a world-wide significance. It is the first, and so far the only, magazine given up wholly to Cathedral interests. Cathedral undertakings old and new have found detailed and effective notice in its columns. It makes its way into Cathedral circles throughout the whole Anglican Communion, sharing with them the inspirations of the past and the wise policies of the present.

To the able and resourceful editor are due thanks and gratitude from all who are concerned for the Cathedral at the Nation's Capital.

PHILIP M. RHINELANDER,
Warden of the College of Preachers and
former Bishop of Pennsylvania.

great business corporations, and the spirit of all of them is typified and crystallized in great buildings. From the beginning of civilization this has been the manner in which humanity has expressed its aspirations and ambitions.

It is a fitting time to make a beautiful, permanent record in stone of the spiritual forces that have made our Nation great and are unquestionably going to bring it through its trials. Washington Cathedral signifies Hope, as well as Faith and Love.

Your magazine has done a great deal to help build the Cathedral and you have given your readers much interesting information about other Cathedrals. I wish it many more years of success.

HERBERT L. SATTERLEE,
New York Member of National Committee for Washington Cathedral.

SCHOLARLY INFORMATION ON ARTS

I am a faithful reader of *The Cathedral Age* for I find it very interesting, not only because it tells of the progress in the construction of the Cathedral, but also enlivens the situation with scholarly information about ecclesiastical architecture, stained glass, wood carving, sculpture, painting, in fact, all of the arts which have been tributary to the great Cathedrals.

I also take pleasure in complimenting the editor for the articles he has secured on the great Cathedrals of the world. At this mo-

ment I have particularly in mind the delightful description of the Cathedral of Leon and its priceless glass, for it may be that others besides myself have had less acquaintance with this great church than we have had with those in other parts of Europe.

WILLIAM G. MATHER,
Cleveland Member of National Committee for Washington Cathedral.

READ THOROUGHLY WITH ENJOYMENT

I personally want to send most hearty congratulations on the production of so unique a quarterly and to express my sense of appreciation for it. No magazine that comes to my desk is read so completely and so thoroughly as this one and none that I enjoy more.

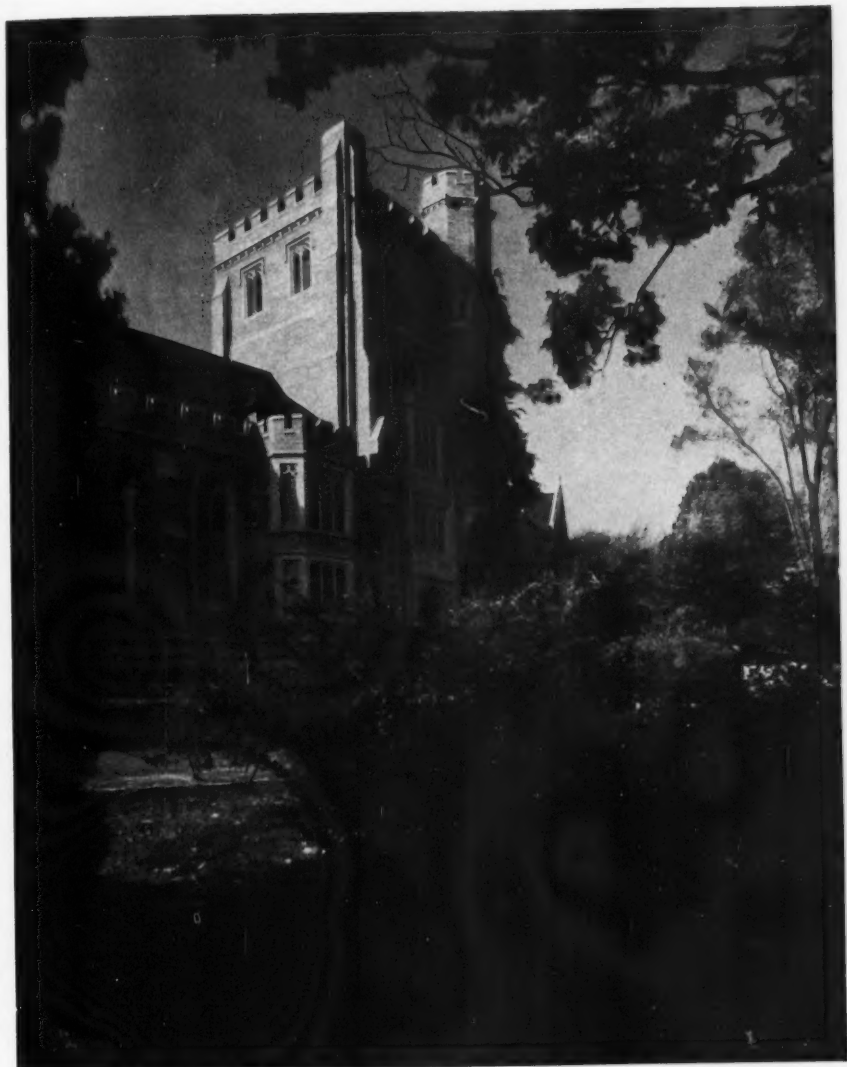
May its future be as fine as its past and its circulation increase and multiply upon the earth.

JAMES WISE,
Bishop of Kansas.

CLARIFYING AND INFORMING

This periodical is unique and its valuable contents are not duplicated elsewhere.

I read it with keen interest and with deep appreciation of its contents as well as of its importance in clarifying and informing the mind of the Church with reference to the place



THE COLLEGE OF PREACHERS FULFILLS BISHOP SATTERLEE'S VISION

This unusual camera study shows the collegiate Gothic tower of the College with the refectory on the left and the gable of the dormitory section on the right. The Bishop of Washington has his administrative office on the second floor in the tower.

which the Cathedrals may and should occupy in the modern religious world.

FREDERICK G. BUDLONG,
Bishop of Connecticut.

TO DEEPEN THE UNDERSTANDING

It is a unique publication among a great multitude of church magazines which are singularly alike. Its influence has certainly been to

deepen the understanding of the idea with which you deal as to the purpose and value of a Cathedral, and I sincerely hope will continue to develop deep interest in the work of the National Cathedral of Washington in particular.

PHILIP COOK,
Bishop of Delaware and President of the National Council of the Protestant Episcopal Church.

A SIGNIFICANT ANNIVERSARY

The approaching anniversary is of real significance for it marks the completion of ten years of success in the issuance of *The Cathedral Age* which occupies a unique place in a field of great interest and distinction. May it have many more birthdays!

SERENA M. N. HUTCHINSON
(Mrs. Joseph B. Hutchinson),
Vice Chairman of National Women's Committee
in Pennsylvania.

FROM PHILADELPHIA ARCHITECT

It is with great pleasure that I present my congratulations to *The Cathedral Age* on its tenth anniversary. It is supplying a great need to those of us who are committed definitely to the promotion of the Cathedral idea throughout the United States of America.

As a magazine it is beautiful in format. Its broad and generous policy will surely be most helpful in establishing the great cause to which it is devoted.

FRANK R. WATSON,
of the Architects for Philadelphia
Cathedral Enterprise.

"A CALL TO PRAYER"

The Cathedral Age is a welcome guest in our home bringing, as it does, a message from our beloved Cathedral on Mount Saint Alban. The beauty of its pictures and the quality and arrangement of its contents afford continuous satisfaction as one passes from cover to cover.

It fills us with inspiration and hope and is "a call to prayer," that the work begun on this Temple of Beauty in Washington may be gloriously completed.

MRS. JOSEPH FRISBY,
of Richmond, Indiana.

CONGRATULATION FROM LIVERPOOL

The tenth birthday of *The Cathedral Age* is an occasion for the expression of both congratulation and gratitude. Congratulation is due for the consistency with which the high aims of its sponsors have been maintained; gratitude for the generous and sympathetic recognition which it has always extended to the task of building a great Cathedral in Liverpool.

VERE E. COTTON,
Editor of the *Liverpool Cathedral*
Quarterly Bulletin.

PERFECT CATHEDRAL MAGAZINE

May the youngest canon-residentiary of the oldest Cathedral in the province of York presume to send to the Cathedral builders across

*Dean Ackerman and the Editor owe to the writer of this letter, their teacher in the Columbia School of Journalism from 1912-1915, much of the training they brought to *The Cathedral Age*. The godfather of their sons, he is, so far as they are concerned, also the sponsor of the only Cathedral magazine in the world.—E. N. L.

the ocean a message of goodwill and encouragement? *The Cathedral Age* is the perfect Cathedral magazine. Every issue that I have the privilege of reading gives us in the old country a thrill of pride that you and we share a common ancestry and have similar Cathedral ideals.

You are building for the future, both materially and spiritually; we are trying to preserve for all time what has been handed down from the past. May God, who has abundantly blessed and guided our great church for more than thirteen centuries, shower on you in even greater measure those blessings and give you that guidance which have been ours.

THE REVEREND F. HARRISON,
Chancellor, Canon-Residentiary and
Librarian of York Minster.

READING BETWEEN THE LINES

As a layman reader of *The Cathedral Age*, who is not a member of the Protestant Episcopal Church, may I offer my sincere congratulations upon the quarterly's tenth birthday?

The magazine registers much more than excellent format and able editing.* It captures reader imagination, communicates the "feel" of this modern Cathedral building. One reads not only what is contained in the typed lines of articles and captions, but what lies between them. Which is one of those "imponderables" concerning which President Hoover spoke so often.

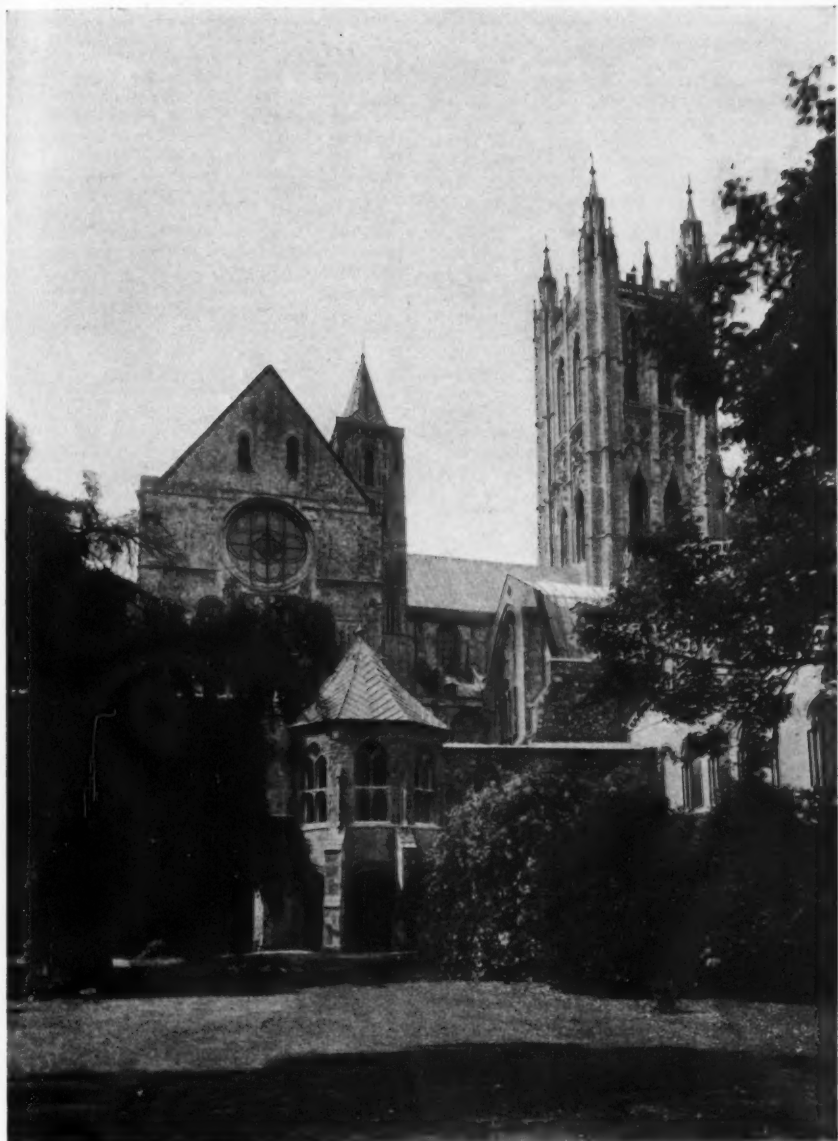
The Cathedral Age is making more friends than perhaps its staff realizes—widely diversified friends, who spread sincere interest in Mount Saint Alban. Never stop printing it. Let it grow in unison with the splendid fabric of stone and stained glass on that Washington hill. Building a permanent sanctuary in the mediaeval manner is not out of key with the aim of modern ecclesiastical journalism. They can be—and are being—linked inspiring.

ROBERT E. MACALARNEY,
Former Managing Editor of "The Ladies' Home
Journal."

WHAT OF FIFTY YEARS HENCE?

May *The Cathedral Age* have many decades of usefulness! What a fine thing it would be if someone were discovered who, intending to present a memorial, should be attracted to the idea of endowing *The Cathedral Age*. This is essentially a practical suggestion. The use of money to permit the publishing, for an indefinite period, of a beautiful magazine advancing the cause of Christianity is, after all, an investment that pays in dividends. When money is given for a window or a monument it may produce dividends in the form of influence on the lives of those who find such memorials uplifting and inspiring. But the benefits are intangible.

In the case of a magazine, the dividends are tangible and of increasing value. I am thinking of a magazine printed upon fine hand-made paper, beautified in every issue with the highest type of color illustrations of windows, mosaics, altar furnishings, etc., and supplying to its read-



WATER TOWER OF CANTERBURY CATHEDRAL BUILT IN 1160 AND REPAIRED IN 1929

ers uplifting articles, stories, and essays, illustrated by the best among our illustrators. Such a magazine would grow with the Church.

Fifty years hence it would still be doing a great work, even if the whole tendency of church customs, rituals, creeds, and even beliefs should be radically different from the ideas of today. The fact that it would be busily at work fifty

or a hundred years from now in its effort to help humanity is the most fascinating feature of this program. It is something to think of, but it must be done in a big way if success is to be expected.

ALEXANDER B. TROWBRIDGE,
Former Dean of Architecture, Cornell University,
and member of Cathedral Council.

SUGGESTS A BIBLIOGRAPHY

For one so young, *The Cathedral Age* has lived a busy life and served a splendid cause. I wish for it continued success and usefulness.

The quarterly visits of *The Cathedral Age* are always "occasions" in our household. We delight in the reports of the work of Cathedral building which is going on over the world, and in the interesting papers on stained glass, iconography, and related subjects, as well as in the excellent contributions of the Bishop of Washington and other leaders in ecclesiastical affairs. But particularly do we find inspiration in the story it tells of the steady growth of our much loved Cathedral on Mount Saint Alban, whose mute but steadfast witness constantly rebukes the smallness of our vision and our hesitancy in the great adventure of faith.

I dislike to make suggestions that may sound critical of the present editorial policies of *The Cathedral Age*, but I am wondering if a bibliography on Cathedral literature would not increase the value of this worthwhile periodical.

JOSEPH LYLE MCCORISON, JR.,
Minister of the First Congregational Church
in Braintree, Mass.

"UNIQUE IN THE WORLD"

Allow me to congratulate you on completing ten years of a publication which is, as far as I know, unique in the world.

With all good wishes for the future of your periodical.

H. N. BATE,
Dean of York.

IMPORTANCE OF CATHEDRAL SCHOOLS

"Many Happy Returns" of the anniversary of the founding of "The Cathedral Age!" Its arrival is always eagerly awaited by me, and I take great pleasure in the representations of the beautiful Cathedrals you have collected during the years of its existence, and the interesting articles which tell of their history.

In the matter of making any helpful suggestions for future use, or anything that would build on the Cathedral idea, may I suggest

that more frequent reference to the Schools that are such an important branch of the Cathedral's work might be helpful to them and to the Cathedral's standing in the public mind. I know many people who have visited the Cathedral and come away unconscious of the existence of the Schools. Youth in all its activities is so much under consideration these days, that I feel there might be more emphasis on that part of the great work done on Mount Saint Alban. For example:

All graduates of these Schools are human channels of active interest in the Cathedral for all time.

EMMA TUDOR CONVERSE,
(Mrs. Frederick S. Converse),
Chairman of the Women's Committees in New England.

FROM A FAITHFUL READER

I want to express to you my deep interest in *The Cathedral Age*. It is not only a delightful magazine, but it is also a most important aid in our efforts to keep the National Cathedral in the minds and hearts of people of our Church all over the country.

I hope its tenth birthday may be celebrated in such a way as to bring it even greater prestige and importance.

MAUD HOWLAND PYNE
(Mrs. Percy R. Pyne).

INFLUENCE FAR AND WIDE

Grace Cathedral sends sincere felicitations to *The Cathedral Age* on the tenth anniversary of its publication. The influence of *The Cathedral Age* has reached far and wide. It has embodied the ideals and stimulated the objectives of every Cathedral project in our land. With a wealth and variety of subject matter and charm of illustration, it has done for our Cathedral what *The Spirit of Missions* has done for the Church. Congratulations to the Bishop of Washington on the breadth of his vision as expressed in its pages.

J. WILMER GRESHAM,
Dean of Grace Cathedral,
San Francisco.

GRATEFUL ACKNOWLEDGMENT

THANK YOU—Friends of Washington Cathedral. You have sent so many letters of felicitation to *The Cathedral Age* that some of them will have to be held for publication in the Midsummer issue.

Your messages have interpreted *The Cathedral Age* more convincingly than any anniversary editorial which might have been prepared on Mount Saint Alban.

It takes hundreds of people to create a magazine. In behalf of the authors who have prepared the articles, the photographers who have furnished illustrations, the advertisers, the editorial associates and office staff who attend to publication details, the printers and their messenger boy (the staccato cadence of whose motorcycle exhaust keeps us keyed to our schedule), the U. S. Post Office Department employees who deliver the magazine to your homes, and many other friends "behind the scenes"—we repeat, THANK YOU.

THE EDITOR.

A New Cathedral for Baltimore *

By Frederick Vernon Murphy, F.A.I.A.

IN the illustration on the adjoining page there is shown a full-length view of the new Baltimore Cathedral which will bear the same title as the present Roman Catholic edifice in that city—the Cathedral of the Assumption of the Blessed Virgin Mary.

Just when work on the new Cathedral will be started lies in the lap of the future. This can be said, no matter when the new edifice may get under way, the present Cathedral will keep its place in the hearts of all the Roman Catholics of the Archdiocese. It will remain a shrine of solemn memories and historical associations unmatched by any church in all this land. Beneath its dome will rest in eternal sleep, their ashes undisturbed, seven of the nine prelates who have preceded Archbishop Curley to the throne of the Archdiocese. There Carroll and Marechal, Whitfield and Eccleston, Kenrick and Spalding, and the immortal Gibbons sleep. Archbishop Neale is buried in Georgetown and Archbishop Bayley at Saint Joseph's College, Emmitsburg.

For the new Cathedral the Romanesque style of architecture has been chosen. Such a choice was made for reasons of soundness, variety and flexibility, aside from the style's historical attachment to the theory of the periods of perfect church building. The Romanesque possesses the necessary spiritual note and offers itself freely to liturgical requirement.

The new Cathedral will front on Charles street avenue and will run along Upnor road and Amberly Way. In the rear of it, on the Cathedral

grounds, will be the Archbishop's residence, the residence of the rector and curates of the parish, the parochial school, convent and other parish buildings.

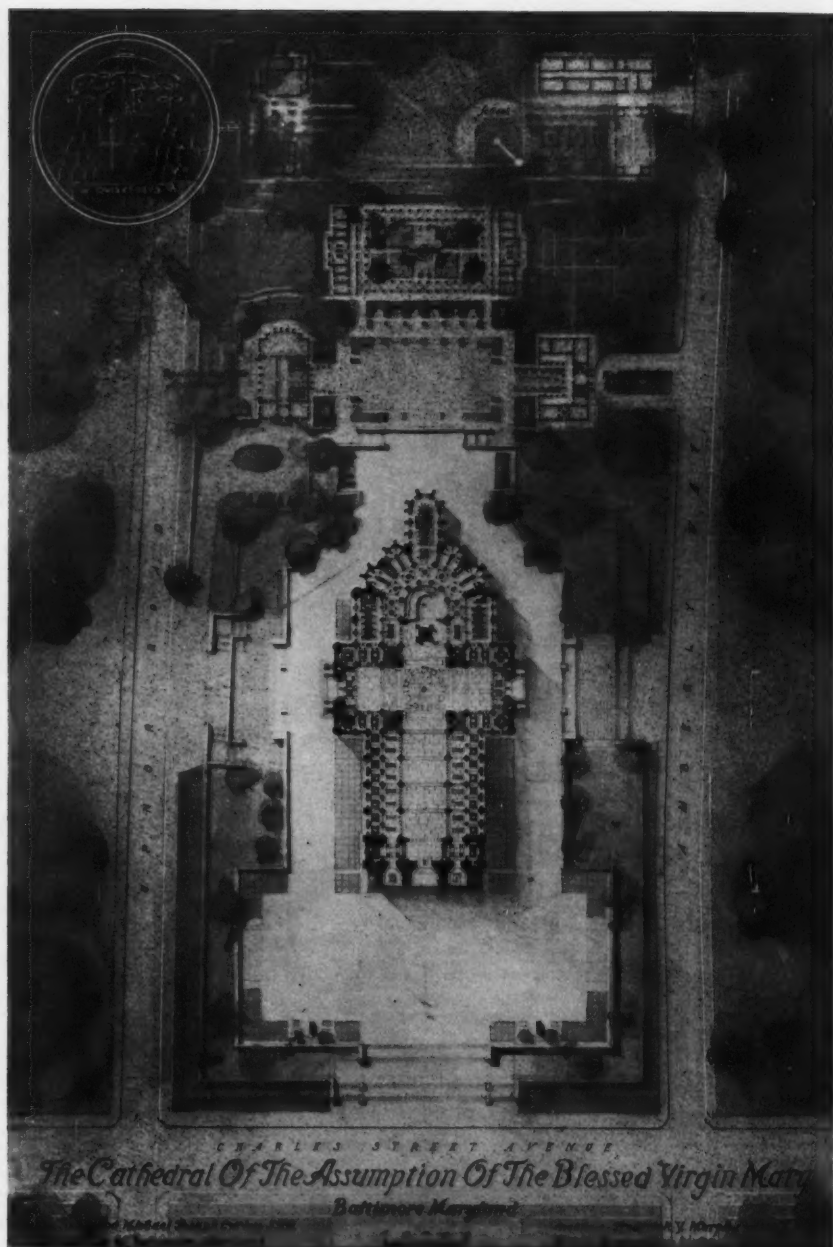
The main entrance to the Cathedral, shown at the right of the picture on page 55, is patterned after the famous Cathedral of Notre Dame de Paris. Those who have seen the Cathedral Church of Paris will notice the similarity.

In the field of architectural design, no problem offers greater opportunities than that of the Cathedral. At once a matter of research and an intricate problem in design, its solution suggests the most careful balancing possible of the historic elements that have been given nobility through constant usage in the past, with those adjustments to our modern life and knowledge of structural and aesthetic forming that should characterize all buildings for present day needs.

The past must be thoroughly investigated, not hurriedly but in a leisurely fashion to discover the meaning of each of its multitudinous stylistic expressions. The present must be consulted with the view of giving the design greater structural integrity, a greater and a more enduring rendition in the more precise terms of modern engineering practice.

France, Spain, Italy, Germany and England are replete with superb specimens of the Romanesque in architecture, each representative of its best traditions and intimately responsive to the artistic standards that prevailed where climatic, geographic and racial influences differed. Chartres, Amiens, Notre Dame, Paris, and Rheims, all outstanding as Gothic achievement, pay tribute to all styles that preceded them.

*This article by the architect of the Cathedral of the Assumption of the Blessed Virgin Mary is reprinted from *The Baltimore Catholic Review* with permission of the editors of that publication. It has been condensed to fit space requirements of THE CATHEDRAL AGE. The illustrations have also been furnished by the author who has offices at 1413 H Street in Washington.—Editor's Note.



GENERAL LAYOUT SHOWING PROPOSED CATHEDRAL AND ITS GROUNDS

It must be admitted that the Romanesque delegated to the Gothic the perfect equilibrium of stone architecture, the harmony of sculpture with architecture and the use of decorative glass to relieve the gloom of lofty stone interiors.

Save for the pointed arch and the attenuation of piers and columns, the field of discovery was in the Twelfth Century. Romanesque architecture is correlative, and its blending of the sculptural with the structural and religious elements culminated in the creating of a multitude of inspiring specimens of ecclesiastical architecture. Saint Sernin, Toulouse, Burgos, Saint Ambrose in Milan and Mainz enthuse us today with greater regard for the Middle Ages, in particular to the earlier epoch of those ages, the Romanesque.

In the design of the new Cathedral an intensive study was first made of the well chosen site consisting of eleven acres, surrounded by beautiful rolling country, fairly wooded and in the direction of probable developments of the city of Baltimore. The Cathedral edifice and its subsidiary buildings, the Archbishop's residence, the clergy residences, the two convents, school, building for the personnel and power plant,—all these units were composed into a symmetrical plan, presenting the natural contours of the property and interrelated in a practical as well as artistic ensemble. Test borings have been made to assure the existence of a perfect foundation. The very important problem of orientation was given mature consideration. It is expected that the entire group will be built of an



THE ROMANESQUE STYLE OF ARCHITECTURE HAS BEEN CHOSEN
With the Main Entrance, at the right, patterned after the Cathedral of Notre Dame in Paris.



THE NAVE WILL AFFORD SEATING CAPACITY OF 2,500 PLACES

Side aisles carried around the "chevet" by an ambulatory, furnish access to the seven chapels.

enduring stone, to stand for all time a permanent monument to the benefactor. There will be a retaining wall about two hundred feet from the buildings.

The new Cathedral has for its plan the Latin Cross traditional, secure and as a motive more susceptible of proper balance, sequence of elements and spiritual power than any other form that has been devised for the plan of a great Cathedral.

The dominant Central Tower gives silhouette to the structure and lends strength and virility to the composition. In point of seating capacity, the plan provides for a generous disposition of approximately 2,500 to

3,000 places in the Nave, aside from the ample spaces allotted in the larger Sanctuary for the clergy. Side aisles simplify the ease of circulation within, and, carried around the "chevet" by means of a well lighted ambulatory, furnish access to the chapels, seven in number, two of which are grouped near the crossing of the Nave and Transept.

Five smaller chapels will open along the circumference of the deambulatory. These will be treated as memorials and while generous in size, in no wise will disturb the serenity of the plan. A larger chapel, extending along the major axis, will be dedicated to "Our Lady" and may serve,

with its crypt chapel beneath, for daily mass. There will be memorial chapels to the late Thomas O'Neill, donor of the Cathedral; to Cardinal Gibbons and others.

Sculpture and color play a most important role in the design. The large stained glass windows will give an airiness to the interior suggestive of some of the great Spanish Cathedrals. They will be rich in color, symbolic in treatment, and representative of the best formulae of the art of colored glass. ***

Twin towers will flank the principal facade and recall, as I have said, Notre Dame, Paris. Transept and apse will intersect at a point to divide the plan harmoniously, and to strengthen the origin of the central tower. Two subsidiary towers will reinforce the Central Tower.

The fabric of the edifice is easily comprehended by an inspection of the

plan and the relations between the elevations and sections and the plan. While the interior will be lofty and dignified, no attempt has been made to cultivate the attribute of great size to an extreme degree. The edifice is large but not overwhelming in magnitude. The impression sought is that of completeness and the abnormalities of the modernistic movement have been deliberately avoided. The great Crossing Tower is symbolic of the mystical union between Heaven and earth, typified by the Assumption of the Blessed Virgin Mary, to whose honor the Cathedral is to be erected. It culminates gracefully and will have carillons. ***

Dr. Thomas H. Loeraft, Ph.D., Paul Goettlmann, Robert C. Danis, Edwin Pairo and Robert Weppner, all graduates of the Catholic University of America and familiar with the problem of the church design, collaborated with the architect.

National Cathedral School—Past and Present

IF WE had made a visit to Mount Saint Alban in October, 1900, we should have found there a large new gray building on the corner of Woodley Lane and Wisconsin Avenue, which had just opened as a new school for girls. Since that date hundreds of young women have gone in and out of the south entrance. As the years have passed, new buildings and new equipment have been added, so that now the School counts five other houses as part of its plant.

During these years, as students came from many different parts of the country, so today alumnae of the School are to be found all over the United States and in many other countries of the world. It is not without significance that today forty-eight members of our present student group are related in some way to former students at the School. We

are old enough now to have our daughters coming to us. There have been twenty-two so far, and many more are looking forward to coming in the near future. Thus are past and present bound together in a very real way.

There are traditions at the School which have been dear to its members for many years. One of these is the Chapel line which forms every morning and with the Juniors as ushers walks to its seats in the study hall. The Commencement line is another beloved tradition. Alumnae come back each June, generally between sixty and seventy, to be part of that white procession which winds its way to the Cathedral. Many remember the service in the Bethlehem Chapel, but it is held now in the Great Choir. It means something to be part of both these lines.

Today, after thirty-five years, the School holds high the ideals of earlier years. During this time, as the students have watched the Cathedral rise in beauty, they have taken with them, sometimes unconsciously, something of the feeling of the stability of that structure. As a symbol of eternal truth, it has pointed upward for hundreds of young women and is doing so today.

And what of the daily life at the School today? As in the past it has stressed thoroughness and high achievement, so still it tries to help its students find the joy which comes only from work well done. The life is a varied one, for the School tries honestly to study the best interests of each student. For the girl who wishes to go on to four years of college, there is a thorough preparatory course, which lays the foundation for more intensive and for more advanced study. At present we have nearly one hundred students in the following colleges and universities: Bryn Mawr, College of the Pacific, Connecticut College, Converse, Mount Holyoke, Na-

tional School of Education, Pennsylvania College for Women, Radcliffe, Randolph-Macon Women's College, Russell Sage, Skidmore, Smith, Swarthmore, Sweet Briar, Vassar, Webber, Wellesley, Wells, William and Mary College, the Universities of Chicago, Kansas, Nebraska, Oklahoma, Texas, Wisconsin, Duke University, George Washington University, Northwestern University and Rice Institute. The School is happy to find its students on academic honor rolls and winning distinction in literary, musical and dramatic fields.

There is a more varied course for the girl who is not planning upon four years at college. The arts emphasis has always been a strong one, and many courses are offered in music, art and dramatics. Thus the school group is made up of students with different tastes and objectives, and in this way each learns to respect and to understand the purposes of the other and to realize that individuals have many different contributions to make to life.

Three years ago the outdoor facili-



"THE STUDENTS HAVE WATCHED THE CATHEDRAL RISE IN BEAUTY"



NATIONAL CATHEDRAL SCHOOL IN ACTION ON THE HOCKEY FIELD

ties of the School were greatly strengthened by the acquisition of the "Beauvoir" property with its fourteen acres. On a part of this property we now have a large athletic field which, in addition to the tennis courts, outdoor basketball field and two out-of-door game fields, offers opportunity for work in the open rarely found in a city school. The School wishes specially to inculcate habits of exercise which may be continued after the students leave Mount Saint Alban. It emphasizes good posture and correct walking as fundamentals of health.

There are a number of organizations through which the varied tastes of the students find expression. The Glee Club, the Players' Club, the French and History Clubs, all have enthusiastic members. *Half-in-Ear-nest*, the school magazine which has for its aim good writing, is published twice a year. Weekly assemblies are held; sometimes these are under student leadership, and sometimes they are addressed by some interesting speaker of whom we have so large a number in Washington.

Before closing I wish to mention

the youngest child of the School. This is the elementary department which was opened a year and a half ago. For a long time alumnae and others had been eager to enter their children when little in the Cathedral School. We have boys as well as girls through the fourth grade—eighty-five enrolled, which is all we have space for. Thus the school experience in the Cathedral Close is now complete, as boys may continue to graduation at St. Albans and girls at N.C.S. The children enjoy the tall trees and sunny slopes. We have tried to incorporate in the planning of the program the best features of modern education. Every effort is being made to give opportunity for creative work, and at the same time the standards are kept high in the achievement of the child in learning to read, write and understand arithmetic.

In October, 1935, alumnae and friends will gather to celebrate the School's thirty-fifth birthday. At that time we hope to have all share in the school life of today as well as to relive again interesting events of the past.

MABEL B. TURNER.

The Cottage Herb Garden of All Hallows Guild*

By Florence Bratenahl

ON a cold snowy morning a few months ago,—January with its white and silent beginning, the new year,—a mocking bird flew through the half-open door of the little Herb Cottage. We like to close only the lower half of the Dutch door. Through the open upper half an aroma drifts outwards; fragrant herbs brewing in an old kettle on the ancient Virginia stove. Did it draw the bird inward? There was that flash of wings. Then the finding of some bittersweet: bright berries hanging near a window, good to eat in a hunger-cruel world. Those of us working there held our breath. The bird, seeking sanctuary, must not be frightened. But the old clock in the corner continued friendly, rhythmic ticking while blossoming plants and tender greens on the sunny window-ledge seemed stirred by the surprise of feathered life, known and loved so well. From the berries the bird flew to the back of the old Yorkshire chair. Then once more to its unexpected nourishment. Then upward and outward into the heart of the storm.

What was it? A happy omen? A symbol of renewed courage? Our Guild and its loyal members and workers were entering upon another year: our nineteenth year in behalf of the Hillside we all love. Naturally in thinking of it all at this time,—the varied experiences: the lesser ones, the larger ones, which represent the development of the Bishop's Garden, the Pilgrim Steps, the Cloister Garth Garden and so many other undertakings,—the constant need for faith and courage expressed in terms of actual effort has been vital in the carrying

on of the work as well as a spirit of joy in its hoped-for accomplishment. More than ever did the Guild have need of faith and courage a year ago as the difficulties of the depression became more difficult. And more than ever did the dark days crave for the lightening power of joy: that type of irrepressible hope which in unseen ways eases the dead-weight of burdened anxieties. We realized the necessity for some entirely new effort: and a constructive effort along the lines of trying to place the Guild as far as possible "on its own" rather than wholly dependent on the fluctuating fortunes of a changing world. So the idea of the Cottage Herb Garden was worked out and it has been working with us and for us ever since. The woodcut design on the cover of a new little leaflet on page 62 may perhaps suggest the Garden and its cottage doorway; the photograph on the opposite page gives a further glimpse of the character of this unusual place. While the Treasurer records gratifying financial results. However, no simple woodcut drawing of this garden full of bees and "cottage-smelling" herbs and flowers; that half-opened door of the mocking bird and the moss-covered entrance shelter, now possessed by a lively squirrel, can include all that contributes to what it is. Why, one can not see, within the limited composition of the little print, that unique feature: the old stone stile at the far end; and beyond it another garden with dipping pool. While enclosing the whole plot, a curving low stone wall: thyme, sweet marjoram, basil, winter savory with its starry flowers, giving forth fragrances from hidden crack and crevice. Then within doors. How can a photograph convey the mingled subtleties of dim colors, sweet

*Extracts from a report, Spring, 1935, from the Chairman of the Garden Committee of All Hallows Guild, the Garden Guild of the National Cathedral.



INTERIOR OF THE COTTAGE HERB GARDEN

Hanging from the low ceiling are the herbs, drying there, aromatic, harmonizing with the mellow tones of old glaze chintz, quaint cottons and faded fabrics.

scents, textures, ancient traditions, folk-lore, homespun and fairy? And the music of those homely symbols of woman's industry of centuries ago: old cooking utensils: wood, iron, copper; old spice boxes, stoneware and brownware; tin canisters, candlesticks, odd-shaped boxes and baskets; mortar and pestle, wooden scales, the patina of pine and carved oak, worn with long household usage. And hanging from the low ceiling the soft greens, the silvery greys, the tawny browns of the herbs drying there, aromatic, harmonizing with the mellow tones of old glaze chintz, quaint cottons and faded fabrics, so that the shelves and cupboard boards with their manifold offerings for sale: the little glass jars of wholesome sweet herbs for flavoring and for fragrance: the jellies, the honey, the old fashioned herb candies and confections; the long window-ledge full of pots of growing herbs and flowers, are truly happy in a congenial atmosphere.

And the workers themselves, in their bright English smocks, also seem happy in this indoor, out-of-door world. But no written word can record all that has been involved in building up the fortunate success of this new undertaking nor can it express all the gratitude that the Guild feels for such untiring efforts. We do know this that if it had not been for the loyal and whole-hearted co-operation of the members, friends and donors of the Guild these favorable results would not have been possible. This means that the future as well as the past needs the constant stimulus and help of their sharing in this responsibility: in this new effort as in all past and future efforts: a united free-will offering from All Hallows Guild so that the work here and the care of what has already been accomplished on Mount Saint Alban shall not cease. . . .

Spring, summer, autumn, winter and now another spring. Have we not fully tested how worth-while is the

THE COTTAGE HERB GARDEN:

Wherein is contained a List of all manner of thriving Plants:

HERBS *of a fragrant savour,*

offered for Sale, to provoke your content,
during the Spring, the Summer & at the Fall;

AS ALSO

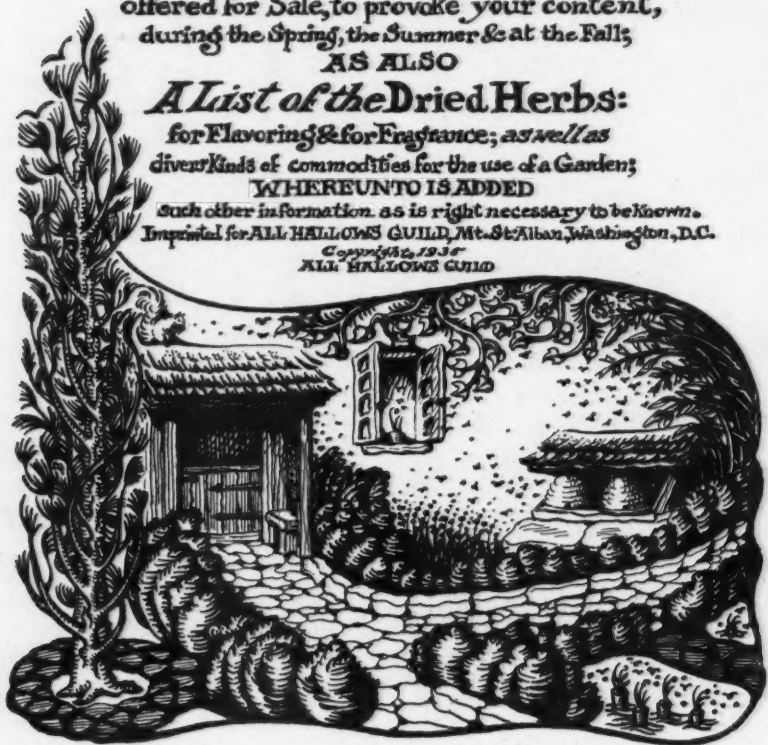
A List of the Dried Herbs:

for Flavoring & for Fragrance; as well as
divers kinds of commodities for the use of a Garden;

WHEREUNTO IS ADDED

such other information as is right necessary to be known.
Imprinted for ALL HALLOWS GUILD, Mt. St. Alban, Washington, D.C.

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ALL HALLOWS GUILD



WOODCUT DESIGN FOR COVER OF NEW LIST OF HERBS AND OTHER THINGS
OFFERED FOR SALE IN THE COTTAGE HERB GARDEN

Designed in the spirit of a title page of an ancient volume, the cover of this little leaflet suggests some of the charm of this unusual little place, which is adjacent to the entrance of the Bishop's Garden. The sales which are conducted here by All Hallows Guild are for the benefit of its work on Mount Saint Alban.

effort to keep the Cottage Herb Garden open throughout the entire year? But what seems of even greater significance than the earning power the Guild has now proved possible to help

carry on its work, is a wholly new opportunity for making friends, not only for the Garden itself but for the Cathedral. The possibilities of what these new friends may mean in the

future, what these new channels of mutual interest may lead to are unknown, but we do know this: that offerings from the Cottage Herb Garden have travelled to every part of the country and the Guild is in touch with countless people who have never turned their thoughts in this direction before. One of the most encouraging results of the past year is that over one hundred new members have been enrolled.

It is of course quite stirring to receive an order for well-rooted herbs for the garden of one of our most historic shrines in Virginia. By way of contrast, for one of our most ancient gardens in New England. By way of romance, for a 12th century cloister garden of a museum. While

our dried herbs have been sought for educational and experimental purposes by many universities. But for purely human interest what means almost more to us than anything else is the way children love to come here. Tiny folk stand tip-toe on a wooden cricket to open a fairy cupboard. Pennies are warm in tight little fists. "Please, have you anything for a penny?" And of course we have! Someone, an older person, murmurs,—“Yes, I tell them their pennies will help keep the Garden green.” Yes, and the very fact of their wanting to come here will keep our hopes green, our hearts young . . . Watch their faces: wondering, smiling faces . . . like our pansies . . . This Hillside with its future has need of them.

For the Religious Life of the Capital*

A significant and moving occasion was the assembly yesterday in Washington of the "Committee on Religious Life in the Nation's Capital." It was unique in the universality of its representation. Leaders of Protestant, Roman Catholic and Jewish faiths united in the gathering. As the eloquence at the meeting testified, here was a movement as urgently needed as it was spontaneous and vigorous.

The endeavor is perhaps more novel in its scope than in its character. In other communities groups of clergymen representing a number of faiths have united, with the support of prominent laymen, to canvass churchgoers and non-churchgoers and endeavor to bring religion closer to the lives and hearts of every one. But never before that we can recall has such a movement been universal, and certainly never as conspicuously set before the eyes of the whole country as example and as inspiration, as here in the Nation's Capital.

In one sense the cause of religion faces a peculiarly difficult task in Washington. In no other city are there so many residents whose roots are really elsewhere, often in some distant town and state, and who regard the Capital more as a place of sojourn than as a home. As the interesting pamphlet of the committee notes, more than half of the 500,000 inhabitants of the District are mainly dependent upon government employment for family support and more than 100,000 of these are in the Federal and District service. Of course, many of these hold life jobs, yet the loyalty and spiritual habit of the home town are largely lacking.

The projects of the committee, of which Bishop Freeman is chairman and the Reverend Anson Phelps Stokes, Canon of Washington Cathedral, is secretary, are simple and practical. It will have nothing to do with the details of creeds, with petitions to Congress, or the advocacy of legislation. Its sole aim is to get the people of the Capital "more directly and helpfully related to some church organization which appeals to their sympathies and is fitted to help them."***

*Editorial extracts from the *New York Herald-Tribune* on February 26, 1935, commenting on the significance of the first general meeting of the "Committee on Religious Life in the Nation's Capital."—EDITOR'S NOTE.

A Stained Glass Policy

By Alexander B. Trowbridge

Member of the Fine Arts Committee of the Council of Washington Cathedral

AMONG the many things for which we have cause to be thankful is the growing appreciation of the necessity for broad planning before attempting important projects. Our colleges and universities have been the greatest offenders in this lack of foresight for we have hundreds of college groups that are badly planned and utterly inharmonious in architectural appearance. A plan is not so difficult if it is made in the early stages. The situations that are difficult are those in which an attempt is made to evolve a good plan out of a badly arranged mixture of buildings that are, perhaps, too substantial to scrap. When plenty of money is at hand, scrapping is easy and a rebuilding of a campus is possible. Usually, however, the planner is obliged to retain most of the old buildings and do the best with them that he can. A perfect plan should include sufficient studies of the exteriors of buildings to insure a continuation of the kind of architecture that is intended as the style for the completed campus. This is very important because few colleges or universities are ever completed without frequent changes in architects. The exceptions are the few campuses that have been created at one time by the comforting help of large donations. If well considered elevation studies are made to serve as guides for architectural character, proportion and scale, it would be possible to change architects from time to time without detriment to the final result. Without such guides there is always the probability that a group of buildings expressing the individual preferences of the various architects would turn out to be lacking in architectural coherence.

The analogy between long-range

planning of college campuses and prevision in the field of stained glass in a great Cathedral is not at all far fetched when all the facts are examined. In fifty years it might be that a dozen artists in stained glass would be engaged before all the windows at Mount Saint Alban are installed. Without a guiding policy covering color, drawing, iconography, etc., the probabilities are that each artist would feel free to express his own ideas on these and other allied subjects. Or it is more than likely that building committees and "fine arts" committees, working without the aid of an accepted policy, would permit from time to time the introduction of ill-fitting, inharmonious units. In the development of Washington Cathedral there is no more important aspect to the work than this need of documents that would state for the information of artists and committees the goal to be sought in stained glass and the best means of attaining that goal. Scrapping a col-



A WINDOW IN THE MAKING

Lawrence B. Saint, Director of Cathedral Studio, measures cartoon of St. Paul.

lege memorial building that bears the name of the person memorialized is obviously a puzzling problem not to be lightly attempted. Similarly it is doubtless quite as difficult to scrap a memorial window. It is incumbent upon us, therefore, to do all that is possible to make scrapping of windows unnecessary in the future. That has been the attitude of the Building Committee of the Council of Washington Cathedral during many months of study.

The Committee can study and recommend but it is the province of the Chapter, the governing body, to assume responsibilities and enact all Cathedral legislation. The first official action of the Chapter in this important step was the adoption on February 9, 1933, of a resolution enacting the Washington Cathedral Stained Glass Statute. Because of its value to the future welfare of our great structure, it is printed herein in full:*

Whereas, the Cathedral Chapter and Council believe that the stained glass to be placed in Washington Cathedral constitutes a most important element in its scheme of enrichment and embellishment; that the glass is of transcendent value as a means of expressing spiritual ideals and aspirations; that it is our high obligation to make this house of prayer and praise in the Capital of our country the most beautiful that human devotion, skill and craftsmanship can build to the glory of God, and for the help of our fellow-men; and that this goal can be reached only by the guiding and stimulating aid of a definite policy duly established as a statute of this Cathedral;—

Therefore the Chapter of Washington Cathedral enacts the following statute:

STATUTE IV. OF STAINED GLASS

SECTION 1. OF THE IDEAL

The windows of Washington Cathedral shall contain glass as beau-

tiful in form and line, as glorious and glowing in color, and as enduring in material and quality, as the most competent artists and craftsmen can devise and produce.

For guidance and inspiration the Chapter, Council, architects, artists and craftsmen, shall look to the mediaeval Cathedrals and churches in which the happiest combinations of beauty, color, and visibility have been attained, and where conditions obtain in latitude, climate and atmosphere such as ours in Washington, and shall make these their ideals, without overlooking the claims of our own Church principles, standards, and teaching. The glass windows of Le Mans and Chartres Cathedrals and of Sainte Chapelle in France, and of Leon Cathedral in Spain, are accepted as notable examples to study in our endeavor to establish for our Cathedral the degree of intensity and richness of color that would be in harmony with a latitude and climate such as exist in the District of Columbia.

SECTION 2. OF PERIOD AND PROVENANCE

The windows of this Cathedral shall not be copies of any existing windows or paintings, either ancient or modern, but the endeavor shall be to reproduce the devotion, spirit, and color of the best mediaeval windows of the thirteenth and fourteenth centuries, and the grace of drawing, figures, and faces, of the later ages, and also to include in the design, where practicable, suitable features belonging essentially to the history and civilization of the twentieth century in America.

SECTION 3. OF HARMONY

The windows shall be harmonious in subject, design, proportion, scale, and color with one another, and especially with those in the neighboring portions of the fabric, and in consonance with the architecture

*First published in THE CATHEDRAL AGE—Easter issue, 1933.

and the whole iconographic scheme of the Cathedral.

SECTION 4. OF PRACTICAL PROBLEMS

Beauty of design, richness of color, and perfection of craftsmanship, shall not be sacrificed to visibility or to any other consideration, such as cost or time to design and produce. As a satisfactory degree of visibility has been and can be attained without detriment to artistic quality, color, and similar effects, the designers are charged to keep in mind the value of a sufficient amount of visibility for the conduct of the Church services in daytime without regular resort to artificial lighting.

SECTION 5. OF POWERS AND FUNCTIONS

The ultimate authority and decision as to choice of artists, craftsmen, subjects and designs, and as to the letting of contracts, shall inhere, as hitherto, in the Chapter, the chartered Trustees of this Foundation, acting after giving due consideration to the recommendations of the Cathedral architects and the Building and Fine Arts Committees, now including, by constitutional proviso, members of the Cathedral Council, and, when need be, of such artistic and technical experts as the said committees or the architects may from time to time advise in specific instances, or the Chapter itself may call upon.

When the question arose as to the kind of stone that should be used in building the Cathedral, Indiana limestone was chosen because of its even quality in color and texture and particularly because it will always be easy in the future to match the stone first set in place. The quarries are among the largest in the world and contain an unlimited supply. The stone is beautifully clear and is not too difficult to cut and carve, but it has one negative quality that is of interest to us in this discussion. It is

somewhat cold in color. This is a relative term and means that it is cold as compared to the stone that exists in many of the interiors of the great Cathedrals of Europe. If we are to succeed in our aim to exhibit finally a church interior second to none in the world and containing glass as beautiful as that which exists at Chartres, Le Mans, and Leon, we shall have the task of securing a glowing interior with the initial handicap of a stone of cold quality on the walls and in the vaulting.

Our Cathedral is designed in the style of Fourteenth Century English Gothic architecture. If we were inclined to be "purists" or traditionalists in our consideration of glass we might conclude that the only thing we could do would be to install windows essentially English in style and color. Our policy, however, is radically different. We aim to secure rich, glowing color and to that end we ask our stained glass artists to learn all that is possible to learn through a study of the most glorious glass to be found in Europe.

It was argued that the latitude of Washington has a bearing on this interesting phase of the question. Shall we be inspired by the marvelous colors in the glass of Leon Cathedral that happens to lie in the same latitude as Washington or shall we ignore latitude and use the cooler, quieter colors that exist in English Cathedrals in a latitude that lies outside the northern border of our own country? Perhaps we may understand this better if we try to imagine a situation in which the strong primary colors of Leon are transplanted to York Minster and such a window as the "Five Sisters" in York is set up in Leon. Each of these two Cathedrals would be completely out of harmony with the glass of the other.

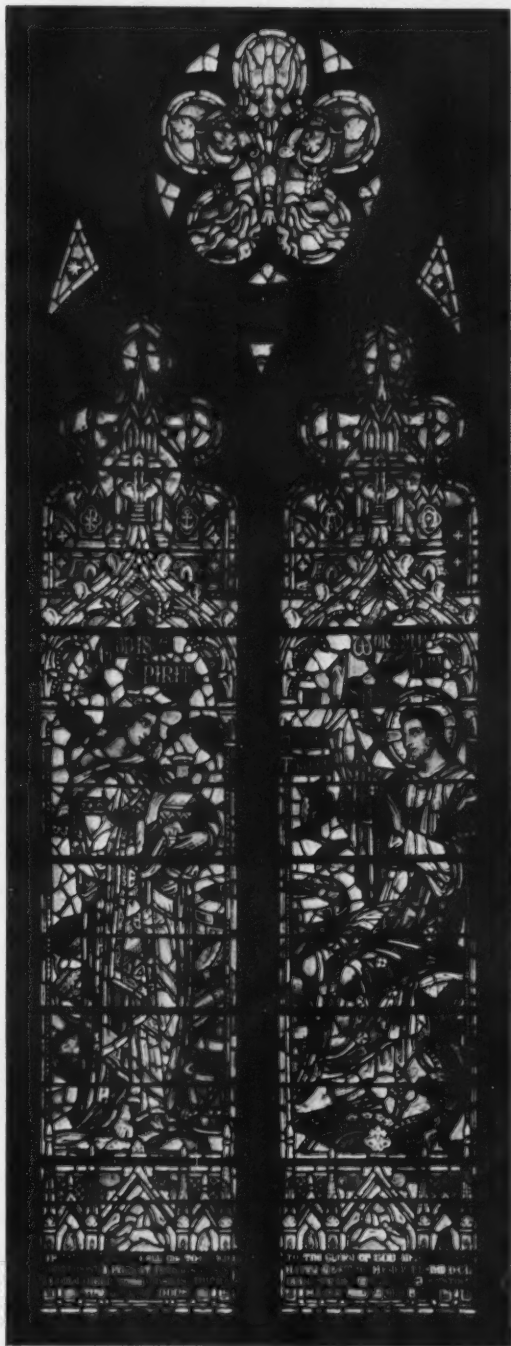
In Washington we have the added requirement that we must warm up the interior of our Cathedral, a thing that could not be done with English glass. In our references to the beau-

tiful windows of Leon, Le Mans, Chartres, and Sainte Chapelle we are not intentionally trying to feature Leon as a monument superior to all the others. But because it has something that is needed at Mount Saint Alban, a richness of color, a glowing, permeating quality that seems to envelop the entire church structure, we are urging our stained glass artists to visit that spot, staying long enough to bring away lasting impressions. We need a standard of color brilliancy such as Leon supplies if we are to succeed in our intention to produce an interior of surpassing beauty.

The stained glass policy enacted by the Chapter in February, 1933, is recorded in a statute and manual, the latter a somewhat bulky document containing in detail the minutes of committee meetings, correspondence between members of the committee, reports of travelers after visiting the great European Cathedrals, and other papers—all of which is interesting material designed for the artists and committee members who in the future are to be charged with the responsibility of seeing that the policy is carried out. It may be that an abbreviated edition of the manual may be published for the use of architects, sculptors, mural painters, stained glass artists, and all other craftsmen who

"GOD IS A SPIRIT"

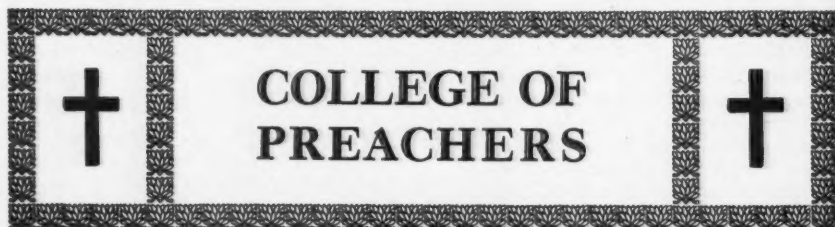
Stained glass window installed recently in the Chapel of the Holy Spirit in Washington Cathedral. Designed and executed by Nicola D'Ascenzo of Philadelphia, it tells the story of Our Lord's discourse with the woman of Samaria at the well and is a memorial to Henry Yeatman Heyer of Wilmington, N. C., given by his mother, the late Mrs. Mary Bell Heyer. When finally completed, this chapel will be set aside for private devotion and meditation.



are to contribute to the beautification of the Cathedral in the years ahead.

The adoption of a stained glass statute was the first step in the great plan. It will be followed by statutes covering the other arts, trades, and professions. When the manual is finally complete, it will probably exist in two forms—one, the entire set of documents bound in one volume and kept at the Cathedral Library, and the other a series of small booklets, eight or nine in number, each being a digest of that portion of the manual pertaining to one of the arts. It has been thought that if a booklet is published, small enough to fit easily into the side pocket of a man's coat,

bound in board covers and containing an abbreviated statement of all that exists in the statute and manual on the subject of stained glass, it might be a valuable influence in the task of preserving a richness of color in all of the windows that are to be installed in the future. Success will not be ours if we sit back, expecting the manual and the digest to be automatically followed by artists and committee members. It shall be primarily the duty of the committees to exercise constant vigilance, keeping ever before the eyes of artists the standards that have been chosen and insisting that these standards be clearly indicated in sketches, full-size cartoons and in finished windows.



FROM THE WARDEN'S STUDY

The College of Preachers will be ten years old on June 8th, 1935,—that is the "college" in its real sense,

**Ten Years
of Our
Fellowship**

not of a building but of a community or fellowship of preachers. We began in a very quiet and modest way. For the first three years, there was only one annual conference, lodged in the buildings of the Girls' School when term was ended, lasting from the Monday to the Saturday, with 55, 54 and 52 men respectively in attendance. For the next two years, thanks to Mr. Cochran's generosity, we took a significant forward step. Rooms were leased and furnished in an apartment house close by the Cathedral; meals were provided at the Boys' School; lectures were given in

the Cathedral Library, and our corporate devotions centred in the Bethlehem Chapel. The men came week by week as they do now, although we had room only for 12 or at the outside for 14 at the same time. Then on November 14th, 1929, the new building was dedicated and the first conference in it held on "Preaching the Gospel to Men and Women of Today," led by Dr. Woods, the late Bishop of Winchester, England. One looks back on these ten years with an almost breathless thankfulness in view of the unexampled blessings which have come to us both materially and spiritually. We ask for and confidently rely upon the prayers of the more than 1,800 men who have been with us as we celebrate this significant anniversary.

In the last Easter number of THE CATHEDRAL AGE, the Warden had something to say about preaching in

**Preaching
In
Eastertide**

Eastertide. He has been asked for some practical suggestions. The following line of thought may be of help. The Great Forty Days were evidently days of expectation. The Apostles were "not to depart from Jerusalem, but to wait for the promise of the Father." And the instructions which they received from our Lord in that mysterious interval are said to have been "concerning the Kingdom," which was to be inaugurated "with power" by the fulfilment of the promise, that is, by the coming of the Holy Ghost. The Christian Year is essentially dramatic. It is an annual rehearsal of the great acts in the drama of redemption, so that faith may be constantly strengthened and devotion newly kindled. We might well bring this dramatic, and realistic note into our Eastertide sermons (1) by em-

phasizing the expectant attitude as essential to Christian growth, (2) by giving our people a worthier idea of what the "promise of the Father" really meant, and might mean in their own lives.

* * * * *

The gospels for the Sundays after Easter fall in easily with this idea. Each can be taken as pointing to one

**The Promise
of The
Father**

of the manifold blessings of gifts included in the "promise" to be realized at Pentecost. On the first Sunday is the promise of peace in the Presence of the living Lord, secured and guaranteed by mission in His name and, inwardly, by the forgiveness of sins. Next, on the second Sunday, is the promise of personal care, guidance and protection, when the Spirit comes not to compensate for the absence but to accomplish in us the Presence of the Good Shepherd of the Sheep. Then on the third Sunday, joy is promised as the Spirit's gift, to be fulfilled in spite of seeming separation and in the midst of suffering, through union with our Lord now and more perfectly hereafter. On the fourth Sunday the promise is of insight into the principles and methods of God's judgments and into the fulness of His truth. Lastly, on Rogation Sunday, the gift of prevailing prayer is promised in the name of our Lord by which we may share His victory and triumph. All this might be made to fit naturally into one unifying and progressive treatment. We should be giving much needed teaching, for ignorance and neglect of the Holy Spirit is the chief cause of modern ineffective Christianity. Incidentally, we should be laying sure foundations for a permanent and progressive "forward movement" in the Church. Best of all, we should be preparing our people for a Whitsunday which might become for them a veritable Pentecost.



A CORNER OF THE STUDY

Where helpful personal conferences are often held to discuss sermons.

We have held, for the last five years, an annual conference for the training of conductors of Retreats and Days of

**Retreats and
Days of
Devotion**

Devotion. The Retreat Association was born here a year ago and we feel, especially after such a conference held here last February, that we are beginning to accomplish something towards setting forward the Retreat Movement, than which no single activity can make a greater contribution to the spiritual development of our clergy and laity. Inci-

dentally, the Retreat Association now has its office here and the Secretary, the Reverend Malcolm S. Taylor, will be very glad to communicate with anyone interested and especially with prospective members. There are no dues. The desire for a richer spiritual experience, amounting to a real hunger, has become increasingly evident in the lives of both clergy and laity during the last two years and one of our greatest joys here at the College is our effort to help to satisfy it.

CONFERENCE OF THEOLOGICAL SEMINARIES

An unusual and highly selective group made up the conference which met in the College of Preachers from December 28th to December 30th, 1934. This conference came about as a result of an invitation extended by the Bishop of Washington and Bishop Rhinelander to the Conference of Theological Seminaries of the United States and Canada at the time of their biennial meeting in Rochester, New York, last June. The invitation was gladly accepted by that body and a committee composed of the Reverend Dr. William Adams Brown, the Reverend Dr. Luther Weigle, and the Reverend Dr. D. A. McGregor was appointed to make the necessary arrangements.

The object of the conference was to consider the service that the theological seminaries are rendering to the Christian Church and to discover ways in which this service could be improved. In consideration of the matter the academic aspect of theological work was made distinctly secondary to the practical and spiritual aspect of the seminaries as institutions to prepare men for the pastorate. Dr. Brown acted as chairman of the gathering and Dr. Henry P. Van Dusen and Dr. McGregor acted as secretaries.

The list of the members, given on

the opposite page, shows what a distinctive group attended and how widely representative of the whole Christian Church these men were.* Of the nearly thirty members about half were deans or presidents of important seminaries and the other half were outstanding professors. Some one pointed out that it was one of the most distinguished groups of theological educators ever gathered in this country.

The method of the conference did not admit of papers or formal addresses. Each subject was introduced by two or three speakers each occupying about ten minutes and a vigorous discussion always followed.

It was remarkable to notice the theological trends which registered themselves in the discussion. There was revealed a very definite movement to a more conservative and traditional position in the great questions of Christian doctrine. The necessity of making the doctrine of God central and also the necessity of greater stress on the doctrine of the Church were clearly recognized. American Protestant theologians may not be professed followers of Karl Barth, but either they have been influenced by him or they agree with him in turning definitely away from the humanistic and anthropo-

centric conception of religion which seemed to be so prevalent a few years ago. While there was a deep interest displayed in social problems there was no tendency to find the message of the Christian Church in a secular Utopia. Dr. H. F. Rall of Garrett Biblical Institute expressed the mind of the conference in the very first address given, when he said that the gospel which we are to proclaim must be a supernatural gospel, a gospel of salvation and a social gospel.

A similar emphasis was made on the importance of the doctrine of the Church. Speaker after speaker pointed out that the Christian message was not merely the ethics of Jesus but that it was the message of the Grace of God which came to expression in the prophets of the Old

Testament, which found its greatest outburst in the life of our Lord, and which continues even unto to-day in the Church. It was perhaps to be expected that the Episcopal members of this conference should stress the importance of the Church, but they did not need to press this point, as Baptists and Presbyterians took the lead in making this emphasis. There was very clear evidence that the Christian experience of all those present was a common experience of relation to God, to Jesus Christ, and to the Church.

It was natural in such a group that question of Church unity should arise. The time was so brief and the conference so concerned with other topics that this matter could not be given thorough discussion. But it was the deep interest of all those present. The College of Preachers provided the setting in which Christian unity found self-recognition and expression. In debate and discussion, in refectory and conversation, and most of all in our common worship, meditation, and prayer we found ourselves one.

*The members of this conference included: The Reverend John Aberly, D.D., President of the Lutheran Theological Seminary, Gettysburg, Pa.; the Reverend R. W. Barstow, D.D., President of the Hartford Seminary Foundation; the Reverend Albert W. Beaven, D.D., LL.D., President of the Colgate-Rochester Divinity School; the Reverend John C. Bennett, Professor at the Auburn Theological Seminary, Auburn, N. Y.; the Reverend Arlo A. Brown, D.D., LL.D., President of Drew Theological Seminary; the Reverend William Adams Brown, Ph.D., D.D., Professor at the Union Theological Seminary, New York City; the Reverend Robert L. Calhoun, D.D., Professor at the Yale Divinity School; the Reverend H. J. Case, Dean of the Divinity School, University of Chicago; the Reverend Richard Davidson, Principal of Emmanuel College, Toronto; the Reverend H. E. W. Fosbrooke, D.D., Dean of the General Theological Seminary in New York City; the Reverend Walter M. Horton, Ph.D., Professor at the Graduate School of Theology, Oberlin College, Ohio; the Reverend Frank G. Lewis, Ph.D., Professor at Crozer Theological Seminary; the Reverend W. Douglas Mackenzie, D.D., LL.D., President Emeritus of Hartford Seminary Foundation; the Reverend Arthur O. McGiffert, Professor at the Chicago Theological Seminary; the Reverend Daniel A. McGregor, Ph.D., S.T.D., Executive Secretary of the Department of Religious Education, National Council of the Protestant Episcopal Church in New York City; the Reverend Harris Franklin Rall, Ph.D., D.D., Professor at the Garrett Biblical Institute, Evanston, Ill.; the Reverend George W. Richards, D.D., President of the Theological Seminary of the Reformed Church, Lancaster, Pa.; the Reverend Elbert Russell, Ph.D., Dean of Duke University; the Reverend J. Ross Stevenson, D.D., LL.D., President of the Princeton Theological Seminary; the Reverend Henry P. Van Dusen, D.D., Dean of Union Theological Seminary; the Reverend Henry B. Washburn, D.D., LL.D., Dean of the Episcopal Theological Seminary, Cambridge, Mass.; the Reverend Luther A. Weigle, D.D., LL.D., Professor at the Yale University Divinity School; the Reverend Abdul Ross Wentz, Ph.D., D.D., Professor at the Lutheran Theological Seminary, Gettysburg, Pa.; the Reverend Alexander C. Zabriskie, S.T.D., Professor at the Virginia Theological Seminary, Alexandria, Va.; the Reverend Stewart G. Cole, Ph.D., Professor at Crozer Theological Seminary; and the Reverend Arthur D. Nock, Professor at the Harvard Divinity School.



A HOSPITABLE DOORWAY

Leading to the dormitory section of the College of Preachers.

This leads one to mention the rich devotional life of the conference. Noonday prayers and compline were said in the College Chapel with different leaders chosen from the group. Also each session opened with a prayer and a period of silent meditation. Sometimes the leaders of the more formal services used the offices of the Church and sometimes they followed the methods in use in the nonliturgical communions. Specially impressive was a service led by a member of the Society of Friends. But all were deeply devotional and helpful.

A considerable number of the members of the conference attended the daily early morning celebration of the Holy Communion in the Bethlehem Chapel in the Cathedral. Bishop Freeman was good enough to ask three Episcopal clergy, members of the conference, to celebrate on these days. This service meant a great deal to those present and was deeply appreciated.

One of the subjects which concerned the conference greatly was the problem of the requirements that should be demanded of students for admission to seminaries. It was very

clearly recognized that it is not enough to demand a degree in Arts for entrance, but that every student should have had a thorough cultural training. There was general acceptance of a report presented by a subcommittee listing the basic subjects with which a student should be familiar before entering seminary.

The conference was brief but exceedingly full. It concentrated attention on the important aspects of the work of training men for the pastorate. It recognized the great changes that are taking place in our day, but it saw these against the background of the eternal truths of the Christian Gospel. It dealt with some technical matters of seminary administration but it kept these subordinate to the function of the seminary as the servant of the Church.

All present agreed that the College of Preachers had done a great service in making possible this opportunity for conference on the things pertaining to the Kingdom of God. The most cordial thanks were returned to our hosts who had so kindly entertained the conference.

D. A. McG.

SHORT TERM FELLOWSHIPS

The first short term Fellows were in residence at the College of Preachers from October 10th to November 28th last year. During this seven weeks were held five conferences led by seven prominent clergymen and one layman.

Out of one's appreciation for the privilege of attending during the whole of the autumn session one would like to speak about every aspect of the intensive training afforded and pay tribute to every member of the College staff and each leader for invaluable aid given. But only the high spots can be touched upon here. To my mind five things stand out as being especially helpful:

First—the ordered life in a spirit-

ual atmosphere. Body and spirit both profited by it.

Second—regular devotions. These gave form to and furthered that "holy habit" we need so much. As Bishop Rhinelander told us, the practice of a rule is justified for the reason that it depends upon the will governing the emotions rather than vice versa.

Third—study. The lectures were stimulating intellectually. They opened up new areas of thought. Good mental exercise was afforded in the discussion groups. Here we pooled our experiences and grappled with problems confronting us in our parochial life. In some cases, reports of the groups were mimeographed and given to the

members of the conference. Many of these findings are worthy of wider distribution and may in the future be made available to a larger number of readers.

Fourth—intensive training in the preparation and delivery of sermons. Talks on the technique of sermon construction given at various times were invaluable. Training in voice and criticism of sermons preached may result in the remaking of a preacher.

Fifth—fellowship. Of course, there were those hours of irrelevance, periods of informality, which contributed much to the enjoyment of our stay. But I mean something more than that. Help gained from contracts with the various leaders, the bonds of fellowship made with almost one hundred fellow priests from all

parts of the country, the friendship of the members of the staff of the College—the value of these things cannot be minimized. A feeling of unity and mutual understanding among the clergy is being developed at the College of Preachers. The accumulative effect of services rendered by the College is being felt in the Church.

I feel that the advantages of an extended stay at the College amply justify the new plan of short term fellowships. To have been one of the first fellows is at once an honor and a responsibility. Our gratitude for the privilege extended to us will be shown by what we do with the seeds of Life that have been planted in our souls.

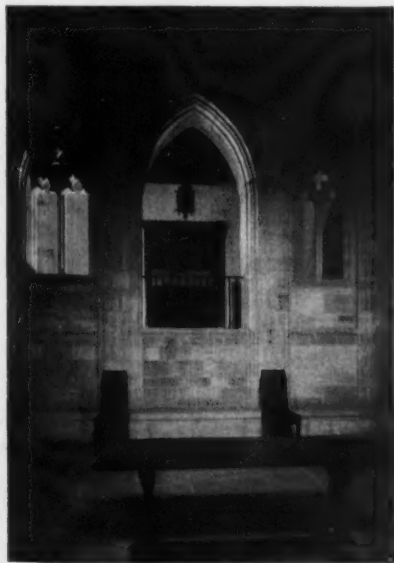
W. H. M.

"THE EXPOSITION OF THE GOSPELS"

Perhaps the first impression one gets of the College of Preachers is the harmony of influences brought to bear there. There is no need to ask

questions as to the "manners, customs and laws" of that "beloved community." One has only to listen to the carefully worked out program to see that much consideration has been given to the whole man during his residence. The lectures from the leader and the Warden, the meditations by the Reverend Mr. Taylor, the valuably frank advice from Mrs. Rudd, the sermons by the students, followed by criticisms, the group conferences relating the leader's addresses to one's preaching and ministry, the various services in the Chapel, the cross-section of temperaments and Churchmanship, as seen in the "students" assembled,—all gave a totality of practical information, influence and inspiration that cannot be measured. One saw how easily a group can become so interested in the fundamental issues of personal religion, preaching, priestly functions and "pastorizing," that restlessness for advancement, and never-ending discussions as to ritualism and ecclesiasticism were either forgotten, or else considered as abominably bad form.

Of course the Church has the War-



IN THE MAIN ENTRANCE HALL
With glimpse of the Common Room in the
background.

den to thank for developing such an atmosphere where men may go to be strengthened and rejuvenated for their work. One may complain of worldliness in the Church. One may deplore the lack of spirituality among the clergy. One may regret that a busy pastorate, filled full of civic and other secular duties, has caused many a preacher to fail to feed his flock with stimulating mental and spiritual food. But, when the Church finds more and more of its preachers coming under the invaluable influence of the College of Preachers, there need not be any fear of the ultimate future.

Professor Brown-Serman, of the New Testament Department of the Alexandria Seminary, charmed his hearers, on the subject "The Exposition of the Gospels." There follows, in his own words, a brief summary of his instruction:

In his lectures, and the discussions which followed, the leader directed the thoughts of his hearers to the nature of the message which Jesus preached. The central theme was the Kingdom of God. Under this concept the various elements of His teaching are seen in their proper proportion and significance.

Jesus drew upon the concepts of His Day. He played historic roles but was not conformed to those roles. He measured and transformed and interpreted. The unique factor was Jesus Himself. The central point is His consciousness of standing in a unique relationship to God, and of apprehending the mind and the purpose of God. Consciousness of Sonship necessarily issued in the sense of divine mission. To express this He drew upon His nation's past history. Therefore He preached the Kingdom of God and its coming.

Men of His day thought of the Kingdom as God's realized sovereignty in the future. So apparently did Jesus. His teaching had a definite eschatological character, though He was not an apocalypticist. The eschata-

logical element in His teaching may not be neglected; it can be expressed in modern values. Under terms of the coming Kingdom He directed men's thought confidently to the accomplishment of God's promises; He interpreted history in the light of the ends to which it moves; set time against eternity; and bade men draw from the world to be, motives for the reinterpretation of the present.

God is sovereign, the Kingdom will not fully come till evil is fully vanquished, but it can come in a measure now. And so Jesus pointed to the evidence that a new power of God was abroad. At the outset He is content to be the herald of the Kingdom, but those with eyes to see would recognize in Him the Christ, and see in His works the new dynamic of the Kingdom. Every act of healing, every exorcism of evil, is evidence of the breaking of the power of Satan and the flooding in of the Kingdom with power.

It is only in the light of Jesus' concept of the Kingdom that certain aspects of His ethical teaching are understood. Much of His ethic is applicable only to those who stand in the relationship to God and man which the Kingdom defines. Hence His ethic depends upon primary religious suppositions without which the ethic will seem neither desirable nor practical. Men are bidden to live as members of a divine family. It is necessary first to create the family. Then the characteristic life will follow.

Therefore Jesus laid emphasis upon the social aspect of the Kingdom. Many will not accept the Kingdom. A few do, and these constitute the "beloved community." It is to these that Jesus offers the high and dangerous privilege of sacrificial service. They are those who are "with Him." Hence we find the idea of the Church consonant with the mind of Jesus.

At this point Jesus makes His part in the Kingdom explicit. He acknowledges His Messiahship, but uses

rather the term Son of Man to indicate what He is and the part He plays. As Son of Man He is the embodiment of the life of ministry and service, as He has been the expression of God's will and love. Hence His death was not accidental; it was the deliberate acceptance of all that service to the uttermost implied.

As Jesus moved to the Cross His preaching of the Kingdom seemed to have failed, and Himself to have been discredited. But there is no note of tragedy, no sense of defeat. He and His Kingdom, of which He is now the expression, are of God's purpose. Therefore the Kingdom will come,

and He will return. God's purpose will move to its accomplishment.

The categories Jesus used were those of His people and His day, but the truths they conveyed must be the substance of all Christian preaching. Jesus bade us fix our eyes upon the eternal world, and from it draw the inspiration and material for the reconstruction of the world in which we live. If we fail in realizing our Utopias, still God does not fail. He taught us—and the thought was His, and not born of the dreams of those who could not let Him go—that He would live. Christ is not of yesterday, but of tomorrow.

I. H. H.

DEAN WASHBURN AND AN ANGLO-CATHOLIC

Ignatius Loyola and Martin Luther; Julian the Apostate and "Bloody" Mary of England; Archbishop William Laud and Oliver Cromwell; Dean Washburn and an Anglo-Catholic—we know they are different, but how are they alike?

The Reverend Dr. Henry B. Washburn, dean and professor of history in the Episcopal Theological School at Cambridge, lectured and led the conference on "The Use of Biography in Preaching" from January 28th to February 2nd. Eighteen priests were in attendance from as widely separated dioceses as West Texas, Fond du Lac, Louisiana, and Connecticut. The regular routine of the College was followed with chapel services, meditations under the Reverend Mr. Taylor, lectures, discussion groups, trial sermons, voice training, individual interviews, and conference discussions. It is an exhausting program, but worth the fatigue on account of the inspiration and instruction received. Since we had come for intensive work, and found it, we are not objecting. We are simply stating a fact.

Dean Washburn's technique was to center attention upon a pair of historical characters widely differing

in their impact upon the religious consciousness of mankind, and to show either by comparison or by contrast the underlying spiritual community of feeling or of experience of the two, and to relate these characters and their problems to our present world pattern. It is an arresting technique, productive of thought and of much discussion. After each lecture, the large group divided into three smaller groups which later presented the findings which had been arrived at in an intimate talking over of the lecturer's instruction. The exhilarating effect of Dr. Washburn's dispassionate theological bombshells can be gauged from the fact that usually the groups found "fighting questions" to ask of him as a result of their deliberations *in camera*.

"Unity underlying wide diversity" was the lesson taught and learned. Sometimes unity of experience, sometimes of thought, sometimes of aspiration was exhibited not only by a study of Julian, Mary of England, Thomas Cranmer, Cardinal Mercier, Aquinas, Cromwell, Gardner, Laud, Luther, Loyola, but more remarkable, because exhibited in microcosm within our own small group, a living unity of purpose and devo-

tion to God was evidenced by the fine spirit of friendliness and considerate attempts at mutual understanding among the eighteen priests who differed so widely in Churchmanship, and in spiritual discipline and practice.

The solvent of incipient animosities was Dr. Washburn's gentlemanliness. No chip could be maintained on shoulder in the face of his kind and scholarly understanding. Rather one sought for unifying principles in-

stead of divisive practices under his quiet leadership. Therefore, as he bracketed two so diverse characters as the fiery Ignatius and the stubborn Luther, to describe this successful conference we might well bracket Dr. Washburn and an Anglo-Catholic. Different in practice, outlook, and enthusiasm; but alike in devotion to God and to the welfare of His Catholic Church.

E. P. S.

THE MISSION OF THE EPISCOPAL CHURCH

A conference on the "Mission of the Episcopal Church" was held February 8th to 16th under the leadership of the Right Reverend Frank Wilson, D.D., Bishop of Eau Claire. Twenty-two men came from all sections of the country. An unusual feature of this conference was that nearly every man had served in the ministry of other Christian bodies be-

fore coming to the Episcopal Church.

Bishop Wilson outlined briefly the history of the Church emphasizing those features particularly which have a bearing on the question of the reunion of Christendom. He brought his lectures to a climax by showing the peculiar relationship that the Episcopal Church has today to all other Christian bodies. The relationship of the Church to the Eastern Orthodox, the Uniats, the Lutherans, and the denominational churches was discussed at some length. After the lectures the conference divided into groups where an opportunity for discussion was afforded. These groups reported back to the conference on their findings. From the reports it was evident that the discussions were heated. It could not be otherwise when one realized that all the various types of Churchmanship were represented. The interesting result of this discussion was, however, that the men were drawn closer together as a result of the chance to discuss their varying opinions. As one member said, "Things supposed to be contradictory are really complementary."

A report on the findings of the conference is summarized briefly herewith:

"The Episcopal Church occupies a strategic position in Christendom. On one side there is the increasing rigid-



MONASTERY BELL IN CLOISTER GARTH
Where St. Francis looks down on Easter crocuses

ity of the Roman communion and on the other the increasing dissatisfaction and looseness in the position of Protestantism. The Episcopal Church takes its position between the two divisions of Christendom maintaining its historic standards and at the same time offering its generous freedom of thought and life to all Christians. We feel the Episcopal Church can fulfill its mission by being an effective instrument in the reconciliation of Christian bodies throughout the world."

The meditations were led by the Reverend F. D. Tyner of Minneapolis, whose messages of spiritual content gave the conference a deep devotional tone. The various services held throughout the day constantly brought the matter of prayer and

devotion to the attention of the members.

One of the most helpful features was the criticisms of the sermons preached at five and six o'clock in the Chapel. A majority of the conference members were asked to preach—then criticisms were offered by the faculty and the other members.

At the close a resolution was offered thanking the members of the faculty, the Warden, the Chaplain and the Librarian for their several ministrations. The men came away with a deep feeling of personal gratitude for the opportunity of attendance at the College. More than ever they realized the mission of their Church and its great opportunity in the world of today.

F. L. T.

The Union of States in Washington Cathedral

"The Union of States" plan, announced in the last issue of THE CATHEDRAL AGE, is arousing much interest in various parts of the country. *The Bennington Banner*, under date of December 15th, last, commented favorably on a communication on the subject prepared by George Wharton Pepper, a member of the Chapter of Washington Cathedral. Referring to his communication, the Vermont journal said:

"On behalf of the great Washington Cathedral that proudly crowns the heights at Mount Saint Alban, he has just made an appeal coupled to a suggestion of more than ordinary merit. Stressing the well-known fact that the Cathedral is widely known as a national rather than a strictly Episcopalian center, and that upon its council are the representatives of various other Christian communions, Mr. Pepper has suggested a plan for further developing this national character which seems to combine a lot of hard commonsense with a splendid spiritual vision.

"The suggestion, briefly, is that one week in each year be designated in honor of a particular state. Thus there would be on the calendar of the Cathedral a "Vermont Week," a "Missouri Week," a "New Jersey Week," and so on. During the week devoted—perhaps consecrated is not too strong a word—to a particular state, the flag of that state would be displayed in the Cathedral alongside the national flag and carried in processions. Throughout the week special prayers for the success of Christian undertakings in that state would be offered. On the Sunday special efforts would be made to have the governor of that state attend with his staff, the Congressional delegation, and citizens from the state residing in Washington, or visiting there. Possibly some well-known clergyman from the home state would be invited to speak.

"This is a very brief summary of the plan. It is not difficult to envision its many possibilities. Quite obviously, the plan has great merits as a piece of publicity for what may be called the spiritual intangibles of the several states. It might not mean so much to some of the larger states, but there can be no question that



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THE PRESIDENT AGAIN WORSHIPS IN CATHEDRAL
On the Sunday nearest second anniversary of his inauguration. (Left to right) The Bishop of Washington, President Roosevelt, and Captain Wilson Brown, Naval Aide at the White House.

the smaller states would find it of tremendous inspirational value. There are always large numbers of Vermonters in Washington. The strength of the Vermont Society in that city is proof of that. Probably most of these would be glad to attend service at the Cathedral on Vermont Sunday, at least.

"To carry out the plan, Mr. Pepper says, the Cathedral Council estimates that about two thousand dollars would be required from each state. There would have to be special printing, advertising, and so forth. It is Mr. Pepper's idea that Vermonters, not necessarily Episcopalians, would gladly contribute that sum if the movement to raise it in numerous small subscriptions were seriously undertaken. He does not single out Vermont, as we have done in summarizing his thought, but makes the statement a general one as being within the scope of the capacities of the smallest of the states. It would seem that his confidence ought to be justified.

"The plan as it has been sketched by Mr. Pepper might well be amplified by including a suggestion that was made some time ago by the president of the Vermont Historical Society in addressing the members of one of the Vermont Societies. John Spargo then begged the Vermonters 'in exile,' as he phrased it, those whom John Barrett calls 'the outlanders,' not to be satisfied with merely meeting to listen to speeches glorifying Vermont. He urged them to make a point of doing something for the betterment of Vermont every time they meet to praise it or sing its glory.

"The psychology of this is sound. And, of course, it applies to members of the Ohio Societies, the Pennsylvania Societies, the Illinois Societies, and so on, quite as much as to the Vermont Societies. It would seem that this national project, furnishing for each state, in a truly national Cathedral, a week of spiritual expressions of state pride and affection, must afford to all such societies a splendid opportunity to express practically, at very small cost, love and pride which now are pretty generally sterile because not followed by deeds.

"It is hard to believe that the members of any one of the numerous state societies in the land would refuse to have an annual collection when they meet for this purpose. It may be that Mr. Pepper has started a big thing."

NOTES AND COMMENTS

The one hundredth anniversary of Michigan's entrance into the Union of States was commemorated in Washington Cathedral on January 27th at the beginning of "Michigan Week." United States Senator Arthur Vandenburg and other Michigan residents were in the congregation when prayers were offered for the welfare of public officials and people of that commonwealth.

Mrs. George Chase Christian, of Minneapolis, came to Washington on March 10th to bring the offering for Sunday, the first day in "Minnesota Week." This gift, in which several parishes and individuals participated, was offered in thanksgiving for the recent recovery from illness of the Honorable Frank B. Kellogg, former Secretary of State of the United States. Bishop Freeman read a telegram of appreciation from Mr. Kellogg,

who was then in Pasadena, and spoke briefly of the ten years he spent in Minnesota before coming to Washington as rector of Epiphany Parish in 1921. Members of the Minnesota State Society in the District of Columbia attended the service.

Mrs. William Adams Brown of New York, trustee of the National Cathedral Association and Advisory Chairman for Women's Committees, is in touch with leaders in many states who have pledged co-operation in the "Union of States" plan.

"Pennsylvania Week" will begin in the Cathedral on "Mother's Day," Sunday, May 12th. This service and other state commemorations planned for New York, North Carolina, Rhode Island, Maryland and New Hampshire will be described in the next issue of *THE CATHEDRAL AGE*—likewise, the impressive ceremony on Palm Sunday afternoon when the state flags of Tennessee, Maine, Arkansas, Iowa, Nevada, Montana and Arizona, the flag of the Territory of Hawaii, and the banner of the National Society, Children of the American Revolution were presented to the Cathedral.

With the exception of North Dakota and South Dakota, gifts for the flags of which

are under negotiation, all of the state commonwealths will soon be represented in the display of flags in the Great Choir. The Indiana and Idaho flags have been received but have not yet been presented formally.

Keeping Up One's Interest

I continue to enjoy the privilege of reading *THE CATHEDRAL AGE* each quarter and in that way keeping up my interest in the work that is going on in our great National Cathedral in Washington.

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Form of Testamentary Disposition

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I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever

In the District of Columbia and in most of the states, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.



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Contributing Member	5
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Master Builder	\$1,000
Honorary Builder	500
Associate Builder	100



Annual offerings include a subscription to "The Cathedral Age"
Checks may be made payable to Washington Cathedral and mailed with membership forms to Edwin N. Lewis, Secretary, National Cathedral Association, the Cathedral Offices, Mount Saint Alban, D. C.

Ten Ways To Help Further The Cathedral Enterprise In Your National Capital

To the reader of *THE CATHEDRAL AGE* who may have become interested in helping forward the Cathedral undertaking on Mount Saint Alban, the following additional suggestions are made:

1. *Remember the Cathedral in your prayers*—that all its work may be blessed and that guidance may be given to those responsible for its administration.
2. *Come and see the Cathedral*—when you visit Washington or stop over when you pass through Washington.
3. *Go and tell your friends and associates about the Cathedral*—urging them to visit Mount Saint Alban whenever opportunity affords.
4. *Join the National Cathedral Association*—membership includes a subscription to *THE CATHEDRAL AGE*, the only illustrated magazine devoted exclusively to world-wide Cathedral interests.
5. *Make an Offering for a Stone*—to be placed in the Cathedral fabric in memory of those departed or in honor of those who are still here to enjoy life.
6. *Join All Hallows Guild*—and by your annual offering help beautify the Cathedral Close so that the grounds may afford a setting worthy of the Cathedral itself.
7. *Subscribe Annually for Washington Cathedral Christmas Cards*—thus aiding the movement to increase the distribution at Christmastide of greeting cards which emphasize the sacred significance of the Holy Nativity.
8. *Make a Gift to the Cathedral Foundation*—payable in one sum or in annual installments for five years.
9. *Write for Information on Special Memorials Available*—offerings to the Glory of God and in loving memory of one's family or friends.
10. *Remember the Cathedral Foundation by Bequest*—Personal property may be bequeathed and real estate devised for the benefit of Washington Cathedral and its associated agencies for Christian service. See Page 79 for Testamentary Disposition.

"A POSITIVE GAIN TO CITIZENSHIP, TO MORALITY, AND TO CIVILIZATION"

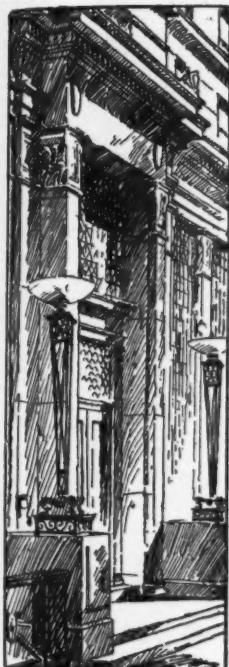
The general Convention of the Protestant Episcopal Church met in Washington in October, 1898, only a month after the Cathedral land was bought—and on the Sunday before its adjournment, the Peace Cross, which commemorates the ending of the War between Spain and the United States, was unveiled.

At this, the first service of the Cathedral, President William McKinley said:

"I appreciate the very great privilege, extended to me through its bishops and laymen, of participating with this ancient Church, in this new sowing for the Master and for man. Every undertaking like this, for the promotion of religion, morality and education, is a distinct and positive gain to citizenship, to morality and to civilization.

"For this sacred enterprise, through you, its originators and promoters, I wish the highest influence and the widest usefulness, both in the immediate present and in all the years to come."

THE NATIONAL CATHEDRAL ASSOCIATION was founded a few months after these words were spoken.



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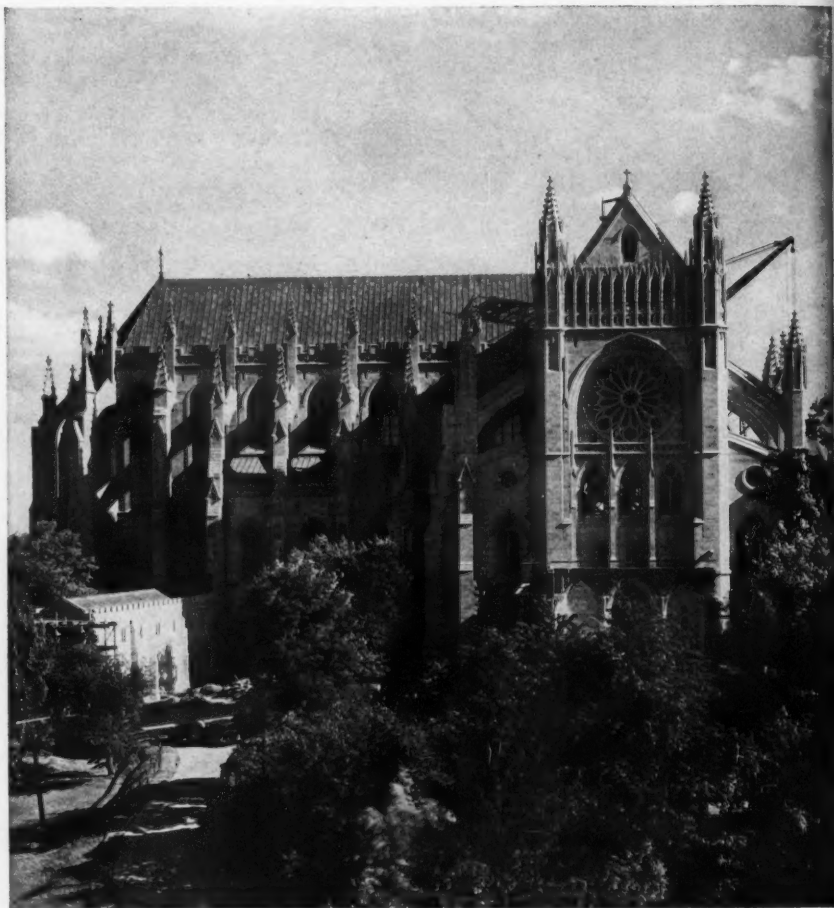
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A RECENT GENERAL VIEW OF WASHINGTON CATHEDRAL FROM THE NORTH

Showing the Apse or Sanctuary, the Great Choir and recently completed North Transept, and the Meredith Howland Pyne Memorial Cloister below the buttresses of the Sanctuary.

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